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THE  
MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

AND OF THE

BOARD OF DOMESTIC MISSIONS

OF THE

Presbyterian Church:

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

VOL. XVI.

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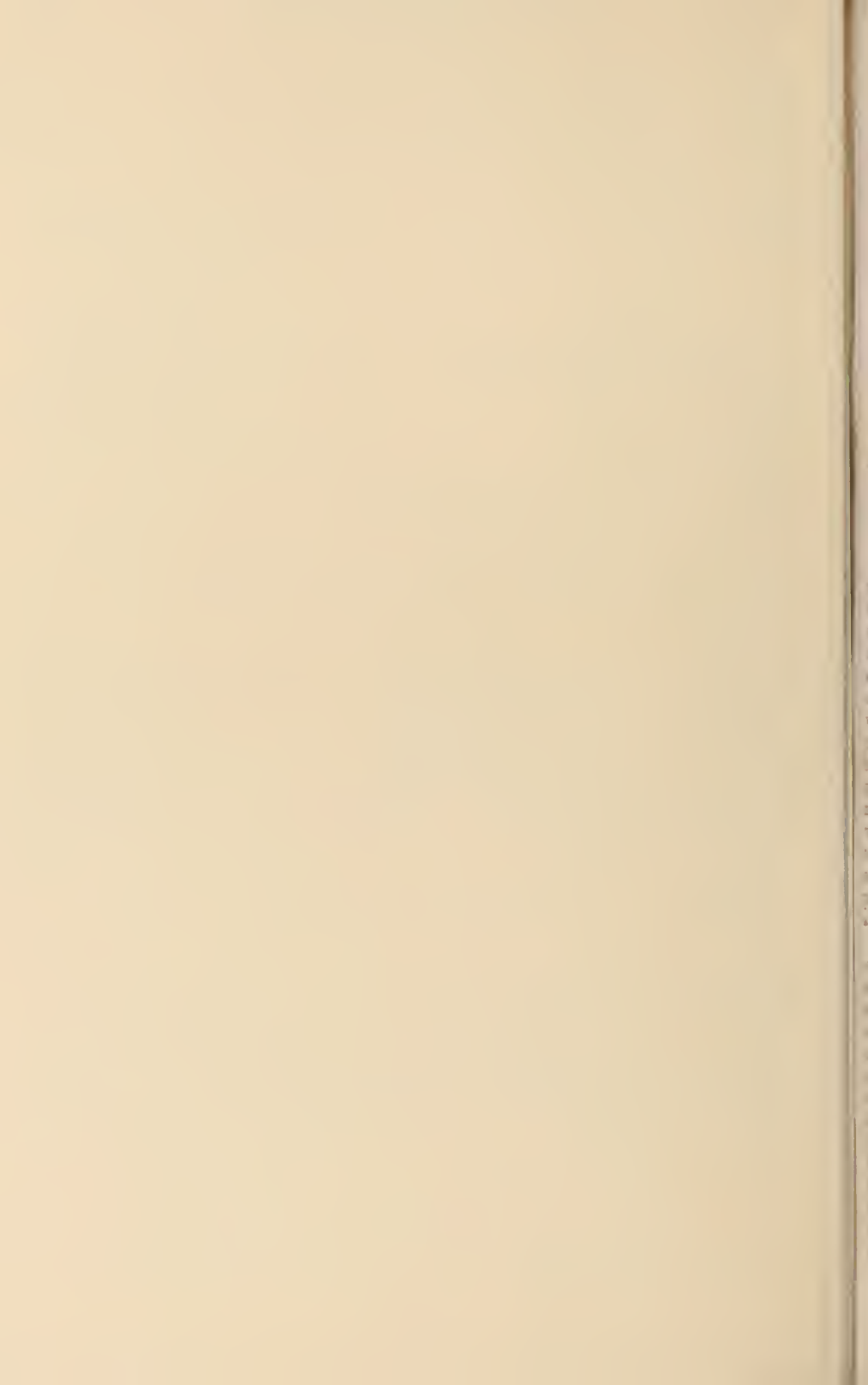
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THE

# FOREIGN MISSIONARY CHRONICLE.

VOL. XVI.

MAY, 1848.

No. 5.

## Board of Foreign Missions.

### India: Lodiana Mission.

JOURNAL OF THE REV. A. RUDOLPH.

Continued from page 55.

*Another bad road—Kapoortala, a large city; religious services—Visit to a village; an intelligent young man—Three sermons in the bazar.*

Kapoortala, November 23d. This morning we had a very tedious drive of five hours and a half. The distance was fifteen miles, but this might have been made in a much shorter time, if the road had not been so extremely bad. It led along the bank of a little stream, and was often overgrown with high grass and briers, and in other places covered with deep sand. In some instances, we were actually in danger of upsetting the waggon. The horse suffered much, and got a sore shoulder from the violent shaking of the carriage. We tried to be as patient as possible, and at last we entered Kapoortala, and found our tents pitched near a tree, to which was chained a rhinoceros belonging to a rajah here.

Kapoortala is a large place, the very opposite of what we saw yesterday. The beautiful houses and temples are a striking contrast to the desolate condition of the houses in Sultanpore. A large part of the place belongs to the rajah, who, I am told, spends more time and pains in hunting and training up tigers, rhinoceroses, elephants, &c., than in ruling his subjects well. Since the British took possession of the Doab, his power has been limited, but I have not been able to ascertain to what extent, or what his relation to the British government is. The father of the present rajah erected a great number of buildings for his own

use and that of his attendants. I saw his summer-house, with a large garden attached to it, surrounded with little canals and tanks. By means of a well, he has even managed to get a little tank upon the roof of one of his houses. The river on the bank of which we travelled this morning, supplies all these fountains and tanks with water. The whole was nicely arranged, and shows that the late rajah must have been a man of superior taste and abilities. The place reminded me of descriptions of Oriental beauty and grandeur, I have read in former times.

A little before 12 o'clock we went to the bazar, and preached to a pretty large number of people, from John x. 1-10. The subject was, Christ the door to heaven, and all who do not believe and trust in him cannot inherit the kingdom of heaven. In the afternoon we went to the bazar again, and had a pretty large congregation. There was no opposition offered. The preaching of the Gospel is here new, and therefore there are scarcely any who attempt to raise objections. My text was the first six verses of "the Sermon on the Mount." This is a passage generally admired by all; even Mohammedans have often listened to my discourse from beginning to end, when I preached from it.

Wednesday, 24th. As our horse and bullocks had had to do yesterday more than usual, and the servants were much fatigued too, we thought it best to stop here another day, especially as Kapoortala is a large place, and we thought we would find much opportunity of doing something to the glory of our Lord. Early in the morning we walked to a village called Shekhupore. The village was small; the



bazar consisted of but a few shops. Still we were able to preach at two different places, and had attentive hearers. We also gave a few books to those who could read. A little before ten o'clock we reached our tent again. The demand for books is not so great here at Kapoortala as we might have expected. The reason probably is that some of our brethren were here about a year ago, and supplied the people with books. Another reason may be the influence of the rajah's court, who are perhaps less religious than any other class. At noon there came an intelligent young man to our tent for books. He read the Punjabi very fluently, and as other people had collected, he read a whole tract to them, now and then stopping and explaining to them more fully what was written. At last he told me that there were but few in the place who could relish these books so much as he, because he could understand the force of what was said, having for a long time exercised his mind in thinking. He evidently did not say this in order to make himself known as a man of superior ability, for he seemed to be a very simple-minded man in other respects. May God give him grace not only to admire our books, but to come forward and embrace the Saviour as his Redeemer.

In the afternoon we preached at three different places in the bazar, and felt greatly encouraged in our work by the manner in which the people listened to our discourses. In the one place I preached from Matthew v. 10-12, in another my text was 1 Corinthians xiii. I first explained the three Christian virtues, faith, hope and charity, and showed what people of old had wrought by means of these virtues, and then told my hearers that although faith and hope might exist, yet without charity it was a worthless thing, as the best of our deeds done without charity were of no value in the sight of God. The attention which the people paid, and their marks of approbation, greatly aided me in speaking. May the truth which was preached save those who heard it, and not condemn them at the last day.

*Kartarpore ; a sermon in a hall of idols ; visit to a Governor's palace—Jalandar ; conversation with two Brahmans ; mourn-*

*ful tidings—Kala ; a party of horsemen ; a stormy Sabbath ; preaching at a village.*

Thursday, 25th. This morning we had a drive of seven miles to Kartarpore. We had a made road, and although there was deep sand for a great part of it, yet we far preferred it to that which we had the day before yesterday. The high buildings seen from a distance announced to us that Kartarpore was a place of importance, and that probably we would have much opportunity for our work. The town is pretty large, and the cantonments, about a mile off, add much to the appearance. We went in the morning to the bazar, and addressed the people in two different places. But we did not meet with much encouragement. The people were noisy and busy in their shops, and the streets being very narrow, speaking was rather difficult. But what was more annoying to us than this, was the great indifference all our hearers manifested about the Gospel. We do not know how to account for it. Books were taken eagerly, and would have been taken even by those who could not read, if we had been disposed to give to such.

In the afternoon we had a crowd of people, who listened well. After we had done with them, we went to call on the Guroo of the place. (A Guroo is a spiritual guide.) In front of his palace a little apartment was set aside for idols. There were about five or six large idols beautifully carved in marble, each about three feet high. They were those most distinguished among the numberless idols of the Hindus. The figures were of superior workmanship, not clumsy, as so many of their idols are. Over each one was a piece of cloth hung, but so that the faces could be seen by spectators. I asked one of those who had gone with me to the place, why they were covered with cloth. He replied to shelter them from the dust. I asked again, whether they could not shield themselves from the dust. He said, with a smile, that they could not do any such thing, having no power; that they could neither walk nor see, nor do any thing. This gave me a good opportunity to speak about the folly of idolatry. And having pointed out some of the defects of their deities, I preached

to them Christ. My text was John xiii. 1-17, the Saviour washing his disciples' feet. I compared his infinite purity, meekness, humility, his works of charity, with the sinfulness, pride and cruelty of their deities, and showed that he was such a saviour as sinners wanted, whereas their deities could not benefit them in any way, but led them only still deeper into destruction. Thus was Christ preached in the face of a number of dumb idols, that had long been objects of admiration and reverence. After I had finished we distributed some books, and then left the place to return to our tent.

On the road we met the Guroo on horseback, who was just returning to his house. I told him that I had intended to call on him, but had been disappointed in not finding him at home. He invited us to return with him, which we did. His palace buildings are surrounded by a high wall, with a number of towers. The whole resembles a little fort, and I believe has served as such in former times. The Guroo led us up stairs to the top of his house, from which we had a beautiful view of the whole city. A door was opened, and we entered a saloon decorated on all sides with pictures and mirrors of all sizes. Even the pillars were covered over with many hundred little pieces of looking glass, cemented together with lime. Wall shades, with candles, were fixed here and there, which when lighted in the evening, are thus reflected in all directions. The whole was arranged nicely, and does much credit to the builder. I asked myself, how a man of so much taste and intelligence could bow before idols. But civilization, although useful, does not teach the knowledge of the true God; and what can be expected of these people here, when in Christian countries hundreds become idolaters in our day, by embracing popery, which is but a refined kind of idol worship. The Guroo's estates are still very extensive and valuable, although, compared with his father's grandeur, he is looked upon as a poor man. What a difference between these rich Guroos, whom the Sikhs adore as saints, and our Saviour, who was lowly, meek and had not where to lay his head!

Friday, 26th. After a drive of eight miles we reached Jalandar, where we found

the native brethren and their families well. Baboo Golak went with me to the bazar. He addressed the people first, and I followed with a short exhortation. We had a pretty large audience. Two Brahmans, proud and worldly-minded, attempted to support their doctrines. One of them said that if we would tell those who were standing by that they were sinners, they immediately would confess that they were "maha papi," (very great sinners.) But we ought not to say such things to them, who, being Brahmans, could only say that they were God himself, free from all sin and pollution. One of them told me that Ram and Krishn were in him, and were the real authors of all that he did. I replied, that I fully believed that Ram and Krishn worked in him, and as they had been guilty of sin and wickedness, so he, and the rest of his fraternity, following their example, were guilty of all kinds of iniquities.

In the afternoon we went to a large village near Jalandar, where we visited a sick person, and Golak preached to a number of people. In the evening we returned to Jalandar. Here we had the sorrow of receiving the mournful tidings of the lamentable end of Brother Lowrie in China. This intelligence made a deep impression upon our minds. We only can say, "How unsearchable are the Lord's judgments and His ways past finding out." "His thoughts are not our thoughts, neither are his ways our ways." To me this message is a powerful admonition to work the works of Him that sent me while it is day; the night cometh, when no man can work.

Saturday, 27th. We had to travel a distance of ten miles to Kala, but were disappointed on finding it but a small village, and the more so, as we have to stop here on Sabbath also. There is but one shop here, the inmate of which I addressed, together with three other men. But so after I had commenced thirty horses arrived, who were going to Jalanda  
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lent wind arose, blowing to such a degree as to keep every one in his house and us in the tent. Thus we were set aside for awhile, which to us might appear a loss of time, but was undoubtedly arranged by a wise and kind Providence. A few of the horsemen were able to read, and came to us for books. They seem to us worldly minded and very gay, scarcely capable of keeping their faces straight when spoken to on religious subjects. We thus had to labor on unpromising ground; still the Lord may have a sheep of his flock among these people. In the afternoon one of them came to the tent, and told me that his troop had been last summer in Lodiana, and that he had been sick and received medicine from me for a time, from which he had derived much benefit. I did not recognize him as one of my former patients, but he seemed to know me well, and expressed his gratitude for the aid afforded to him. The man had a sad countenance, and told me that he was tired of his mode of life, and that he wished to have his name struck off from the cavalry list, if I would receive him as my servant. I told him that he should do nothing hastily, and that I could promise him nothing. He looked like a man who felt a sting in his conscience more than people usually do. In the afternoon the wind turned into a storm, and we began to feel rather uncomfortable in our tent.

Sabbath, 28th. After an unpleasant night we find this morning the sky still cloudy and the wind high. The rain had softened the ground a good deal, and we began to doubt whether the tent-pins would hold, tossed as they were with the tent from one side to the other. We all were shivering from cold, and the day appeared long. In the afternoon I had service with the servants, but no man from the village joined us. I preached from Matthew xiv. 22-36: the Saviour walking on the sea, and the disciples in danger in the ship. Towards evening the wind ceased, but the rain poured down in torrents, and continued so the greater part of the night.

Monday, 29th. On rising this morning we found the clouds scattered, but the ground and tent so saturated with water, that we were not able to march. About

nine o'clock I went with Daniel to a village called Allawalpore, about three miles from our encamping ground, and of considerable size. We spoke at three different places to the people, and had attentive hearers. I preached from John i. 1, 2, "In the beginning was the Word," &c., and Matthew v. 43-48, "Love your enemies, bless them that curse you," &c. We distributed the books we had taken with us, and reached our tent again about noon, and found it dried so far that it could be taken down. We made a short march of seven miles to Laroi Laroa, two small villages, the one at a short distance from the other.

To be concluded.

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#### JOURNAL OF THE REV. J. H. MORRISON.

*Leave Agra—Visit to a village; few readers; a small school; conversation with pilgrims—Furra—Muttra; notice of Baptist mission: people mad after their idols.*

Mr. Morrison and his family, after spending the hot and rainy season at Agra, proceeded in November to their station at Sabathu. Of this part of his journey we have received the following narrative.

November 11th, 1847. Left Agra about noon to-day on my journey to Sabathu, and proceeded to Sikandra to spend the remainder of the day with the brethren of the Church Missionary Society, intending in the evening to go on to my tent about four miles further. We had not, however, been long there before we learned that the cart containing our kitchen and the tent, which we had intended to pitch for the night, had broken down on the road. We were then obliged to accept of the kind hospitality of our Sikandra friends and remain all night.

12th. Early this morning we started on our journey, and arrived at our encamping ground about sunrise; went into the village near the tent, but found no encouragement to attempt anything; saw three or four men at a shop-keeper's, too much engaged in weighing grain, and none willing to listen; went further, but could not find as many together anywhere else. Very few in the place can read; ascertained that



the Sikandra brethren have a native catechist stationed here, who also teaches a small school. He had gone to a neighboring village to preach. About noon I went and examined his school. There were only five boys present, three of whom were reading in the book of Genesis, and the other two in some elementary book. During the day I had some conversation with some pilgrims who stopped at the well close by the tent, and gave some books to one, and also to some boys from the village who could read.

One of the pilgrims had been to Hardwar, whence he was carrying Ganges' water to Brijnath, to pour on the idol in that temple; thence he intended to visit Allahabad, Benares, and Jagannath. He had a number of Salagrams and other stones, also some very small brass images, with him to worship; also a small brass throne for these idols. I endeavored to purchase some of his stones. I had previously to my offer to purchase them endeavored to show him the sin and folly of worshipping them. When I offered to purchase them he turned on me, and asked me why I should wish to buy what was so injurious to him. I told him it was to send them to my native land, to show the people what sort of things the people here worshipped. He assented to most that I said, but at last said he meant to continue in his old customs received from his ancestors for generations, whether it led to heaven or hell. I then told him that further conversation was useless, and left him, sad and deeply impressed with the awful blindness of mind and hardness of heart with which this people are bound down to their idols. In the evening proceeded ten miles further to Farra.

13th. Found many more hearers in the bazar to-day than yesterday, and succeeded in distributing more books. The people listened with attention, and some with a degree of interest. During the day distributed a few books at the tent.

14th. Muttra. Rested the Sabbath day, and attended public worship in the Hindustani chapel of the Baptist Mission. In the evening the Lord's Supper was administered to a very small group of the Lord's people of three denominations from three quarters of the globe.

15th. Spent most of the day in visiting the school of the Baptist Mission and the most remarkable and interesting places about Muttra. In the evening I went to one of their celebrated landing places on the river, and witnessed some of the sickening abominations of idolatry. It was a busy scene of men and women mad upon their idols. Some were setting afloat small straw rafts with very small earthen lamps lighted upon them. Others were engaged feeding the tortoises, who came up to the water's edge in great numbers, and of immense size. These great fat fellows scrambled over each others' backs for the grain that is thrown to them as an act of merit by poor pilgrims, seeking by such acts to secure heaven. About dark I witnessed the Arthi ceremony. It consists of the waving a small chandelier with a number of lighted lamps, while the crowd of people are throwing flowers and garlands at it. After this ceremony was done, and the priest descended from the altar, there was a general rush of an immense concourse of people to touch the holy flame with their hands, and rub their hands on their faces. During the whole of these ceremonies there was such a scene of confusion and such a noise of bells, gongs, and horrid instruments of music, as to make one feel that he was in a pandemonium rather than in a place of worship. This was upon the spot where Krishn is supposed to have rested after he had succeeded in killing Kans, which was the object of his incarnation.

*Brindaban, a city "wholly given to idolatry,"—Ignorance of the village people—The Missionary's sadness—A god awakened.*

16th. Went to Brindaban, and spent most of the day. This is one of the most celebrated cities of the north-west provinces of India in Hindu mythology. It is a city "wholly given to idolatry." Were idolatry at once abolished and pilgrimage to it to cease, it would, no doubt, soon sink to a small country village. Here are some of the largest temples I have seen in India, the largest of which is now in ruins. The chief acts of merit performed here appear to be feeding Brahmans, monkeys and tortoise; while crowds of starving, blind, lame, and lepers are neglected. Both at

Muttra and Brindabun I witnessed the ceremony of parakaam, i. e. going round the city with the right hand towards the city. This is a high token of respect. It is sometimes paid to great men, and presents made to them are sometimes first waved around the head of the person to whom they are to be presented. Great numbers of people were engaged in this ceremony to-day about both cities. . . .

18th. At a halting place twelve or fifteen miles from Brindabun. Went into a small village near the tent this morning, but found only about half-a-dozen men, none of whom could read. Read and talked to them some time to try and get them to think of how they can be saved, and to direct them to Christ. While thus engaged the Patwar of this and five or six other villages came up, to whom I gave two tracts. The Patwar is one who keeps the land accounts of the village. This man is the Patwar of six or seven villages, and the only one in them all who can read, and he reads more like a school boy, just learning to spell his way through a reading lesson, than like a man. But this is a specimen of the deep dark ignorance that pervades this land.

Our road to-day was thickly studded with villages, some of them very large, and many more seen at a distance. I cannot describe the deep sadness that oppresses me when I look at the land, so teeming with immortal spirits, perishing in darkness, with none to tell them that there is a way of escape, and feel how very little I can do to supply this deficiency.

We proceeded this evening to Hatras. Seeing a great number of lights burning at a short distance from the tent, I went to ascertain what it was. I was told that it was in commemoration of the waking up of their thakur, or god, who had been asleep for a long time, and had just awoke. They said he would go to sleep again about ten o'clock, and be awaked in the morning by his worshippers ringing bells, blowing horns, beating drums and clapping their hands. I endeavored to expose the folly and sin of worshipping such gods, and to direct them to the only Saviour of lost sinners.

*The Missionary's need—Koel again visited, after seven year's absence; no missionary yet obtained; missionary services.*

19th. I went to the bazar this morning, addressed a few people, and distributed a few tracts, but with very little to encourage save the assurance, "my word shall not return unto me void." O could our faith be more steadily and entirely fixed upon the Master's word, we should not so often be unduly elated with human appearances, or depressed by discouraging circumstances. How much the missionary needs the prayers of God's people. Would that both missionary, and the people who send him, could *feel* it as we ought. Returned from the bazar too unwell to do any thing more all day. Several people of the place attended our Hindustani worship in the tent.

20th. I felt much better this morning, and went with my hand full of books to the bazar. Met with more encouragement, both in addressing the people and distributing books. Had several applications at the tent for books during the day, which I supplied. In the evening we proceeded to Koel. This is the place where nearly seven years ago I was so importuned for books, and urged to try and get a missionary for the people. At that time I wrote on the subject. Since that time I have been home presenting the same appeal in person to many of our churches, and now that nearly seven years have elapsed, many of that crowd have gone down to death without a saving acquaintance with Christ. I have returned to visit the place once more, but should I be reminded of the promise I then made, I must say, I have done all I could in vain to secure to them some one to break unto them the bread of life.

21st. Sabbath. Too much fatigued with the labors of the week to go to the bazar this morning. A missionary needs a day of rest as well as other people, and perhaps this is one cause of so much more weakness and ill health among them than among men in other walks of life in this country. As a day of rest and cessation from the ordinary labors of the week, the missionary has no Sabbath. For although he may not continue his journey, or teach his school, or pursue his usual studies, yet



he usually does more at preaching on that day than on any other. . . .

I went to the bazar this evening—got a very good and attentive audience—addressed it from 1 Tim. i. Distributed several books, and returned after dark. This all took place on the road leading to the city, so that I did not get into it. I still look upon this as a very important point to be occupied.

22d. I went to the bazar this morning, got a large audience, but could not speak long, on account of the noise. Met with no opposition, nor any to gainsay the truths of the Gospel. Distributed most of the Urdu books I had with me. Visited the band of the regiment of native Infantry; spoke to them on their state and prospects for eternity. They mostly understand English, in which language I spoke to them, and gave them tracts. They are a sadly neglected class. . . . This evening I preached in English to the East India residents of the station. Had a room well filled with attentive and evidently interested hearers. It is seldom they enjoy the privilege of hearing the Gospel preached. May the Lord of the vineyard water the seed sown, and make it powerful in its influence on the surrounding heathen. . . .

24th. There are a few pious Eurasians here, who take a great interest in the success of the Gospel. I have given them a supply of books, to be employed in exerting an influence on the heathen, &c., about them. Through them I have been introduced to two persons, members of classes of natives, which I knew nothing of before. One was a Mussulman, a member of a class of Mohammedans called Bani Israil, i. e. children of Israel. They have very much of the Jewish countenance, and keep themselves distinct from the rest of the Mohammedans. Although they worship in the same mosque, they do not intermarry with others, and they bury in a separate part of the burying ground. In reply to my inquiry as to the reason for this separation, he replied that it was only because the Koran directed them all to preserve their tribes distinct. He admitted that other branches of the Mohammedan family did not observe this rule, but said they did. He says there is some disagreement among themselves, as to whether they are of the

tribe of Ephraim or Judah, but maintains that they are of the latter tribe, and became Mohammedans on the rise of that system of religion.

The other person is of a class of native Christians, as nearly as I can ascertain of Portuguese descent, but entirely native in their appearance, dress, language and habits. I have been disappointed in not seeing him again to-day, according to his promise, as I wished to make further inquiries concerning their ancestry, religion, numbers, &c. Whatever of religion they have is Romish, I believe, but it amounts to little more than to mark them as of a different caste.

25th. The more I see of this place, the more I feel that it is an important place to be occupied. Besides the civil servants of government and writers, there is a regiment of native Infantry stationed here. Of course, there are two European physicians always attached to the station. We proceeded to Churpur, ten miles on the road to Delhi.

*To be continued.*

### India: Gurruckhabad Mission.

NOTES OF A MISSIONARY TOUR BY THE REV.  
DAVID IRVING.

*The ignorance of the people.—Their willingness to receive religious instruction.—Man's moral state.—Intemperance among the Hindus.—Duty of the Church.*

Having lately taken a short excursion into several of the surrounding villages with Mr. McAuley. Bhagwandas, our native catechist, and John, the most advanced of the Orphan boys, a few things that struck me at the time I will mention. We first visited several villages where few Europeans are seen, until we struck the great trunk road from Calcutta to the upper provinces, then took the villages along it until we came to Canouje, where we remained two days and then returned home, part of the way by a different route.

In this short tour the *ignorance* of the people was every where manifest. Taken as a whole, learning possesses no attractions for the people of this land; and this

is especially seen in the country villages, where its advantages are not known, or at least not appreciated. In one place containing a population from 2,000 to 3,000 souls, after Mr. McA. and Bhagwandas, the catechist, had read a portion of Scripture to a respectable audience collected under the shade of a tree, and had explained to them the only way of peace and salvation, to the truth of which they assented, on inquiry we found that only one then present could read, and he (a Brahman) but imperfectly. One school was all that was supported among them, and this but poorly attended. In another village on the main trunk road, with a reputed population of 10,000, we found five schools, with an average attendance, as far as we could learn, of about 70. For safety and mutual protection, the country people here cluster together into small villages, so that a straggling house, like the farm houses of England and America, is scarcely ever met with, if we except an occasional house of some servant of government. No schools are to be found in these villages, whose population varies according to the extent and richness of the soil around, and the trades required for their support; and being chiefly composed of laborers and mechanics, ignorant and degraded, and prompted by no higher motives than selfishness, it is not surprising that education is no more relished, and especially when we consider the framework of society, that the son, as a general thing, has to follow the occupation of the father. If we take, then, the country as a whole, those who can read would not be more in proportion than one in two hundred, and even this estimate is in many places far over the mark. The only two castes of Hindus that pay much attention to learning are the Brahman and the Kayath, or writer caste.

Another thing was the *apparent willingness to hear what was said*. In almost every place visited, the people would generally listen to what was spoken with seeming attention, and few were found to cavil at what was said, or even to defend their own system. Brahmans would often acknowledge the folly of many parts of their faith, and take with apparent good grace what was said against the absurdities of idol worship, and the wickedness of many

of their pretended gods, and at such times the audience would be all rapt attention; but change the subject, and instead of disputing, or preaching good morals, proclaim the necessity of a change of heart, and how it was to be effected, not by pilgrimages, austerities, Gunga waters, praying to idols, or any virtue attaching to their good works, but only through Christ, and the spell was broken. In some places one by one would drop off, until at the close few would be left, bringing forcibly to our recollection the words of the prophet—"He is a root out of a dry ground, without form or comeliness, and when the people saw him, there was no beauty that they should desire him." This was much more evident on the main road than in the country villages. On the former, the people are much more hardened and wicked than those removed from such thoroughfares; for they have heard the truth frequently from the lips of the passing missionary, and therefore are prepared more readily to combat the truths advanced, than those who hear them for the first time. One morning after Mr. McA. had preached to several brahmans and others around on the necessity of the "new birth," one of them afterwards came to him and said, "Sir! what you have spoken has gone into my heart." This might merely be a compliment to the speaker, but we fondly hope that the seed scattered was not altogether lost. Occasionally one would be found to defend his own creed, and generally it was done with respect. We came across one respectable brahman who knew a good deal of our books, and in his defence for idol-worship, said—"It was just the same as the brazen serpent in the wilderness, to which the Israelites looked for a healing efficacy,"—thus bringing Scripture to defend and support one of the worst features of Hinduism.

I was often reminded in this tour, that "*the world by wisdom knoweth not God*," as the nations of every creed and grade are extremely ignorant of the *character of God, and of their natural state*. On the road we passed many pilgrims carrying Ganges' water, &c., and going, as they said, to Jugernath and Gya, "to see their God," as he peculiarly manifests himself to them at such places. Some of these people were



from the northern part of India, and at the lowest computation would be absent from their homes four months, and many much longer, while a few would never see their families again. What a contrast to many of Christ's own blood-bought souls at home, who are not thus called upon to endure hardships and long pilgrimages to some sacred shrine, but who *are* called upon to labor not only for their own, but the welfare of others, and yet who begrudge a small pittance of their accumulated wealth or of their yearly earnings for the diffusion of that which will bring themselves an eternity of joys! The conversion of India is the work of the church, as a totality, and not of a few of its isolated members; and before that is accomplished, a radical change must be effected in the feelings, views, and acts of many.

It was not among pilgrims, or the devotees of some sacred place, but every where we found God robbed of his glory, and of that sacredness of being and moral excellence which the oracles of truth everywhere ascribe to him. After setting before an audience, collected in the centre of the village, (through John, who acted as my interpreter,) the character of God, the requirements of his law, and the only way of salvation, a teacher of the village stepped up and said, "what I had uttered was not so. God was so merciful, that he would forgive all our sins, and that no atonement was needed." "And the great sin of all was to change their religion"—"that he was holy, and would go to heaven." When asked if lying, stealing, &c., were not sins, he replied that they were merely "sins for the stomach." Frequently we came across Hindus and Mussulmans who protested that they were holy, and never committed sin; but when pressed close upon their assertion, they would either try and change the subject, or say that they were hungry and must go home.

*Intemperance* prevails in this country to a greater extent than many imagine. Nearly all of the lower classes of Hindus and Mussulmans indulge freely in drinking, and I noticed in the villages that the drinking establishments looked neater than the rest of the houses in the place. We occasionally came up to an assembly of men sitting on the roadside drinking. This custom is

prevalent in this country. The assembly is called a panchayat, or council, [jury,] and is composed of the brotherhood, or those who belong to the same caste, and collected for the purpose of settling difficulties or quarrels, that have taken place among them. The assembly hear each party and then decide, and the one who is in fault has to "treat" the others, however large the panchayat may be. The intoxicating drinks in use are made from sugar, bark of certain trees, the juice of the palm tree, &c., &c., and are very cheap. The common price is a cent and a half a bottle, and before government imposed the present duty, the regular price was, as I have been told, two bottles for a cent. We stopped at one of these places, and saw about fifty persons sitting in a circle, talking away at a great rate, while two or three were going round with their brazen drinking cups which would hold nearly a quart, and pouring their contents into the hands of the toppers, who were drinking as fast as they could. We tried to dissuade them from their course, but with the common plea of the tippler, they said "it did them no harm, but a great deal of good." The drink used by the low castes here is of a very inferior quality, being made chiefly from the bark of the Babul tree, or the fruit of the Mahua, which are common here. A superior kind is also made from these trees, and sells for about twelve to sixteen cents a bottle. There is another kind which is prepared by some wealthy Mussulmans in their own houses, and for their own use, made from the flesh of certain animals or fowls, in which are sugar, spices, fruits, &c. This is considered a very fine, but an expensive drink. It is, however, discarded by orthodox Mussulmans.

The more I see of this people, the more is my conviction deepened and strengthened that greater efficiency is requisite in prosecuting the work of missions among them. The means now in the field are not adequate to combat the resources of the enemy, or to meet the expectation of the church. As in the natural, so in the moral world, the cause must be proportioned to the end to be attained. If the church sows sparingly, she must expect to reap the same. This is her work; wo be to the

man that shrinks from it or neglects it, and happy the man who humbly and sincerely performs it.

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EXTRACTS FROM A LETTER OF THE REV. A. H. SEELEY, DATED AT FURRUKHABAD, DECEMBER 18, 1847.

*Examination of the City School—Influence of Bible truth on the Scholars—Mohammedanism and Hinduism in Furrukhabad.*

The annual examination took place on the 8th of this month, before a respectable company of intelligent natives, and gentlemen of the station, Judge Morland presiding. There were present 130 pupils, independent of those from the bazar schools. About one-third of these are the disciples of Islamism. The rest are Hindus of the different castes, from the Brahman to the very lowest.

The Bible is read by all of these boys, and constitutes a part of the study of each day. They are questioned as to the meaning of what they read, and the sacred truth is urged upon their hearts and consciences. They all acknowledge a high respect for the Bible. And the answer I received from one of the class, (a Mussulman) when I asked him what he thought of the Bible, conveys the general feeling of the boys of the school. "I think," said he, "it is a very holy book, and that its doctrines are very excellent." Several are believers in the divine origin of our Scriptures. One of them confesses that he has hope of salvation in no other way than that taught in the Bible. By these things, it can be seen that truth is gaining a lodgment in the hearts of these boys, which no doubt will yet yield an abundant harvest. One great point is certainly gained, when we can induce this people to study the Bible, and to meditate on what it teaches. Much prejudice and bigotry must be removed from the mind of the Hindu before he will do this. There is scarcely a truth in the Bible but comes directly in contact with some prejudice or article of their faith. I had occasion, one morning, in the Bible exercise, to speak of the sinfulness of the human heart. I remarked that the hearts of all men were corrupt; that all men were

sinners, &c. One of the boys, (a Brahman,) said, "that could not be true; for it was written in the Shasters that the Brahmans are all holy, and cannot sin." I asked him if he was free from sin? He replied, "My heart is pure." I then asked him if he had never told a lie, (which I knew was one of his besetting sins.) He hung his head and blushed, while the class smiled and said, "Yes, he has told very many." I then asked the class if there were no Brahmans in the prison which is near us; they said, "Yes, many." What are they in prison for? I inquired. "For stealing, and many other bad works," was the answer. All saw and felt the folly and falsehood of that part of their Shasters which declares that the Brahmans are free from sin. But to return to the examination.

The first class was examined in Geometry, Algebra, History, English Grammar, and some of them in Persian and Urdu. The readiness and promptitude with which they answered such questions as were asked them, were highly creditable to them, and satisfactory to all present. The other classes did themselves no less credit than this. The English compositions of all were highly commended by the gentlemen present. The boys of the first class wrote upon a subject assigned to them. It was, "How can God pardon the sins of men?" The best writer received a prize. Two of them brought out very clearly the reasons why God could not pardon sin without an adequate atonement. They also showed the folly of fasts and pilgrimages, and self-inflicted torture to produce holiness of heart, or to secure the favor of God. After distributing the prizes, three of which were given by himself, Judge Morland addressed the pupils, expressing much satisfaction in their examination. He assured them that there was nothing necessary but diligence and good character to make them qualified for usefulness. For their encouragement, he told them that the government were pledged to favor boys who were educated in these schools; they only wanted evidence of the necessary qualification, and one essential part, he assured them, was a strictly moral character. He concluded by expressing the hope that if he should be permitted, at the end of the next



year, to attend another examination, he would be able to see great improvement, which he felt confident would be the case.

The city of Furrukhabad, in the midst of which this school is situated, contains between 70,000 and 80,000 inhabitants.\* They are divided into two classes, Mussulmans and Hindus. The former to the latter is as one to five. From the most authentic sources, I am told that the number of Hindu temples is not far from two hundred and fifty; and of Mohammedan mosques, between fifty and seventy. . . .

The darkness which rests upon the people is still "thick" and "gross," and this stronghold of Satan is not quite weakened. This is somewhat discouraging, and if the preaching of the Gospel, and especially to the heathen, were not a work of faith, we should truly despond. But our trust is in God; upon his promises we are willing to rely, knowing that *he* is faithful who has promised. We are confident that the seed sown will yield fruit; that our labors are not in vain, but that this people will yet be given to the Redeemer, as a part of his purchased inheritance.

### India: Allahabad Mission.

EXTRACTS FROM A LETTER OF THE REV. JOSEPH OWEN, DATED DECEMBER 20, 1847.

*Attendance of pupils in the Mission College—Examination—Religious feeling of some.*

The close of the year suggests that it would be well to give you some further particular accounts of our educational matters. I wrote to you last April a history of our Institution, from the 1st of October up to that time. Since then we have had few events specially to mark our progress, but have gone quietly on with our pleasant work. The different classes have proceeded in their studies, according to the plan in the catalogue I sent you last May. Agreeably also to the regulations there laid down, some who have not made satisfactory progress have been turned back to preceding classes, while others, without

any direct command from us, have chosen to take the same step. This method, though slow, will tend to secure thorough scholarship in the end.

During the rains, and while Br. Wray and myself were sick, several of the smaller boys fell off; but we had the satisfaction of a regular and constant attendance in the larger classes. There was another reason for this falling off. Our monitors were all inexperienced; they had not acquired the art of winning the affections of the little boys, and of making their instructions agreeable. When the Institution came into our hands, we were obliged to take such teachers, for we had no others. We have been trying to work them in, and I hope not without success. But until they become skilful, we must labor under proportionate disadvantage. Since the rains, our younger classes have been filling up, and I am thankful to say that we are now up to our usual number. The actual attendance during the last month has been as follows: Sophomores 5, Freshmen 8, First Class 13, Second do 9, Third 17, Fourth 68, Persian Department 30—Total 150. Deducting from this number 22\* orphan boys, we have 128 from the city in actual and pretty regular attendance.

On the 10th inst. we had a public examination, of which I enclose a schedule, also two of the papers for the private examination that preceded the public one. I would not be ashamed to send you the written answers to some of these questions, but I fear the additional postage would be made too considerable. On the day of the public examination Mr. Lang presided, several friends from the station were present, and about 80 native gentlemen, all of whom expressed a pleasing interest in our progress and prospects. Br. Wilson, from Agra, was present, and offered prayer previous to the proceedings. At the close, Mr. Lang distributed the prizes and made a short address, expressing his pleasure with the answers that had been given, particularly with those in theology.

You will see from the papers that we held written examinations for scholarships. We make the standard for these very high, and consequently gave only three, as follows: 2d scholarship, Sophomore, of six rupees per month, to Paul; 2d Freshman,

[\* Other estimates make the population over 100,000.]

do. of four do., Edwin Beach; 2d first Class of two do., to Mollungir, a clever young man from the city. . . .

You will wish to hear not only of our scientific and literary, but, above all, of our religious progress. This is not so easily described as the other. The word of God has been daily, regularly taught, the summary of precious truth contained in the first thirty-eight answers of the Shorter Catechism well committed to memory, with the proof texts, by the two higher classes, prayer has been daily offered with and for them, explanations of truth made in the class room, and private appeals made to the conscience. While we have seen much apathy to deplore, we have also, with gratitude to God, seen reason to hope that He is working in some minds. Until, however, the work is more decided, it is best not to speak very particularly. I may mention one or two things for your encouragement. The young Brahman, of whom I said something to you last April, is, I hope, coming on. He has only one difficulty now in the way, a younger sister entirely depending on him for support, from whom he would be obliged to separate in case of receiving baptism. A young lad of great intelligence and respectable family, came to me the other day, saying he wished to become a Christian, "a son of God," as he expressed it; he baptized, and come and live with our orphan boys; said he was reading his Bible, with secret prayer daily; explained to me what is meant by effectual calling, etc.

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### China: Amoy Mission.

JOURNAL OF THE REV. JOHN LLOYD.

*Service in the chapel; 'usual audience and attention.'—The story of Khut-goan; festival of the Dragon boats in his honor; singular observances.*

June 9th. This day is cloudy, wet and cool. But few were present in the chapel. After talking awhile to this small company, I requested the talkative man to read the 20th chapter of Luke for the benefit of the people, which he did. This old man has not been present for several weeks. He resides at a distance from Amoy. Yes-

terday he came in near the close of the meeting, and to-day he was present all the time. After the services were ended, he accompanied me home, and asked for a copy of the Old Testament. I had nothing but Genesis to give him. The New Testament which he received some time ago, he has evidently read with considerable care. It was gratifying to hear the intelligent account which he gave of some passages. He complained of the defects in our Chinese version of the Scriptures, and said that one half of the New Testament is obscure and unintelligible to a Chinaman. This same complaint has frequently been made by other intelligent natives. It shows the necessity there is for a new version, and it is matter of thankfulness to God, that such a new version is at present being made. May His spirit preside over the important meeting of missionaries to whom this work has been assigned!

June 15th. I had the usual audience in the chapel to-day, and the usual attention was paid to the word spoken. By usual audience is meant, that from twenty to forty persons were present, and by usual attention, is meant that the people were civil and pretty quiet—that they apparently listened well—that some staid only a few minutes, and others a longer time—that during the meeting some were going out, and others coming in and taking their places, and thus keeping up a pretty uniform number all the time. Such is the character of the audiences daily present in the chapel.

June 17. This is a great day in Amoy. It is the 5th of the fifth month. A number of curious customs and superstitious ceremonies are connected with this anniversary. Some of these relate to the worship of the gods, some to the cleansing of the persons and habitations of the people, and others to the death of an ancient minister of state; but they are so mingled together and confounded, as to render it difficult to ascertain what connexion they have with each other. Many of them are doubtless referable to the death of Khut-goan, whose story is as follows:

This man was the upright and faithful minister of the king of the Chho'nation, one of the kingdoms into which ancient China



were divided. The Chin dynasty then occupied the throne of empire, and wielded a feeble sceptre over these subject nations. Khut-goan lived in a corrupt court, and often felt himself moved to reprove the faults of his royal master—but all in vain. Instead of producing a reformation, he but drew down upon himself the indignation of those faithless ministers, who encouraged the king in his evil ways. They, heartily hating this reprover of vice, exerted themselves to secure his destruction. The faithful minister, finding himself thwarted in the prosecution of his laudable object, and being aware of the wicked designs of his enemies, in a fit of despair cast himself into the sea and perished. This melancholy event occurred on the 5th day of the fifth month, and its anniversary has been observed down to the present time.

Early on the morning of this day, the Chinese hang on the lintel of the front door, and sometimes on the lintel of other doors of the house, a bunch of green herbs and twigs, as a token of mourning for the death of this ancient man. A day or two prior to the 5th, men may be seen passing along the streets, selling these emblems of sorrow. There are five or six individuals of the vegetable kingdom which custom, or some other law, has consecrated for this sacred purpose. The banian tree and the gae-plant are of this number. Each purchaser selects one, two, or more kinds, just as fancy dictates, and hanging them over his door, leaves them there till they decay and fall to the ground.

In the afternoon, a grand display of boats and boat-racing takes place in the harbor, the object of which is said to be to seek for Khut-goan, and to rescue him from his watery grave. The boats used for this object are very peculiar. They are much longer than ordinary Chinese boats, and are propelled by paddles. A sculling oar is used as a helm to direct their motions. Huge dragons are painted in glaring colors along their sides, and gay flags of various forms wave in silken folds over their sterns. Thirty or forty men are arranged along their sides, each grasping a short paddle in his hands. One man stands in the stern with a gong, which he incessantly beats as the boat moves along. To-day, nine or ten of these dragon boats, as they are called,

were out upon the water, and though their object did not seem to be regular racing, yet when two of them happened to come abreast of each other, the gong beater, to animate his companions, would redouble his blows on his harsh instrument, the paddlers would ply their paddles with all their energy, and away the two boats would fly like things of life over the surface of the water. But the men would soon exhaust their strength, and the contest would cease till renewed by others in similar circumstances.

To witness this animating spectacle, a great part of the population in their gala dress left the narrow streets of the city, and lined the shore of the harbor on the Amoy side. Every landing-place, every hill-top commanding a near view of the water, every door and verandah facing the sea was crowded with gazing multitudes. Hundreds of others sat in common boats on the water, and moved to and fro about the harbor. Some of these crowded boats held a band of musicians, and so added greatly to the interest of the occasion. The whole scene was exceedingly animating.

. . . Intermediate between the hanging of the emblems of mourning over the doors in the morning and the boat racing in the afternoon, a number of idolatrous rites and superstitious practices are attended to by the people, . . . commonly about mid-day. This hour, the god of the land and grain receives the homage of his votaries. He is the idol principally worshipped on this day. The usual offerings of food, incense and gilt paper are made. Crackers are also exploded. The Chang, a preparation of rice almost peculiar to this season, for it is seldom seen at other seasons, is by many added to the customary offerings presented to the god. . . .

About the same time that these offerings are made to the god of the land and grain, various processes for the purgation of the persons and houses of the people from all evil influences are entered upon. Many wash their persons, and those who are most imbued with the spirit of superstition, use water in which some of the twigs and herbs which form this day's symbol of mourning have been boiled, believing that this decoction will prove more efficacious than simple water, in driving

away all noxious influences which may be lingering in and about their bodies. Women often stick a bit of the gae-plant in their hair, and children tie the same to the end of their queues, for the purpose of securing good luck. The latter also exchange the old silk thread with which their queues were eked out to the proper length for new ones, and hang about their breasts new incense bags and other ornaments, and having put on their holiday clothes, go out in the afternoon with their friends, to witness the busy scenes in the harbor.

It is customary with many about noon on this day to mix a species of yellow earth with spiritous liquors, and taking a mouthful of this mixture, to spurt it about the chambers, and over the walls of the house. This compound is supposed to possess peculiar disinfecting properties, by which it expels from the house lizards, centipedes, and other vermin, together with ghosts, hobgoblins, and all evil influences. They also use a preparation of sulphur, which they inclose in paper in the form of squibs, and which, when ignited, throws out a dense column of yellow smoke. As this smoke is issuing forth, they wave the squib about over the doors and walls, so as to form rude letters or characters of a lucky import. Thus they expel evil spirits and noxious influences from the dwelling.

They also paste two small slips of red paper on the door posts within, so as to face each other, upon which are written, in some cases with ink, in other cases with the mixture of earth and liquor already mentioned, some sentences selected from the classics, or made for the occasion. These slips, with their inscriptions, also possess efficacy in driving away evil, and in introducing good luck into the house.

But a custom, if possible still more curious and nonsensical, remains to be described. It is not confined to this day, but is resorted to as an antidote to noxious, poisonous influences at other seasons of the year. Every member in the family that obeys the demands of this custom is furnished with a small paper-made image, fashioned after the human form. These images are of different ages and sexes, or rather are made at the shops to suit the various ages as well as the sex of those who wish to use them. The family hav-

ing provided themselves with these articles mutually assist each other in applying them. One member of the household seizes an image by the back, and, applying its face to the breast of another member, rubs it down on the outside of his or her garments several times. It is then applied to the back in the same manner; after which it is kissed by the person from whose body it has just abstracted all pernicious influences, and is then folded up in yellow paper with scalloped incisions, taken outside the door and burned. Thus the process is continued until the whole family have undergone the purifying operation. Those images are regarded as a kind of substitutes which receive and take away from the person on whom they were applied all those hidden influences which he fancies to exist, and which, he fears, may involve him in calamity. In addition to these images some families purchase a paper image of a white tiger, an imaginary animal, which possesses power to inflict evil. A bit of raw or cooked flesh is attached to the tongue of this paper animal by means of a needle, and the whole is consumed by fire outside the door. The meat satisfies the cravings of the animal's appetite, and thus induces him to depart without inflicting any harm. These several processes of exorcism and purgation being completed, the family sit down to feast upon the food offered to the god of the land and grain, after which they go out in their gala garments to enjoy the animating scene in the harbor.

Such are the superstitious observances of this idolatrous people on the festival of the fifth month. In contemplating these absurd observances one learns something of that deep degradation to which ignorance of the true God reduces the mind, and may be enabled to form some adequate conception of the grossness of that darkness which envelopes in its chilling folds the vast multitudes that people this great empire. Should not the knowledge of such a wretched state of things stir up the heart of every child of God that has been made free from the bondage of sin and Satan to exert himself in promoting, by prayer and by other means, the cause of missions in China? If the whole church were to come up to the great work as she should,



how soon, humanly speaking, would the glad news of salvation spread over the whole of this vast heathen country.

*Idol-worship in all things—The god of war—Exorcism; various observances; ‘alas, for the superstition of the people.’*

... June 24th. During my walk in Kongsu this evening I observed yellow paper, with scalloped incisions, lying in small quantities on several patches of sweet potatoes. On inquiring I learned that it was an offering to the god of the land and grain, in order to secure his blessing on the growing crop. This people carry their superstitions into every department of life. They thus set an example of pious regard for their useless gods, which ought to stimulate those who call themselves Christians, but who seldom exhibit the spirit of their holy religion in their daily avocations, to recognize more constantly than they do their dependence upon the true God for life, and health, and all things.

June 25th. This is the birth day of the god of war. It is the second of the kind that has been celebrated this current year in honor of this divinity. It may seem difficult for us to understand how men and gods can have more than one birth-day in the same year, but to a Chinese mind all is plain. Custom furnishes a sufficient reason to satisfy his scruples, and in this he rests undisturbed by any feelings of curiosity to know more. My inquiries into this matter have not met with a satisfactory reply. It requires both time and patient research to get at the reason of all the idolatrous nonsense of this people.

July 6th. The ceremony of purgation with oil was performed to-day in the section of the city in which our house is situated. Its object is to exorcise all malignant spirits from a place, and to drive away all pestiferous influences which might induce disease and death, and to secure in their stead the blessing of the gods. . . .

A magician sometimes accompanies the processions, with which this ceremony is attended, and he becomes possessed by the divinity. While under this influence his whole system seems to be relaxed. His gait resembles that of a man partially drunk. In his hand he carries a short

sword, or some such weapon, with which, at times, he slashes his shoulders and back so as to cut small gashes, and cause the blood to flow. Another important personage in this group is the man who carries the iron basin of fire. This basin, or pan, has a long handle, which stands almost at right angles with its surface. In the pan is a mixture of paper and oil, which is kept constantly burning. Another man in this group bears a short sword in one hand, and a shield in the other. With these he successfully combats the evil spirits and pestiferous influences for whose expulsion the procession was got up. With him comes the Taoist priest holding a pot of liquor in one hand, and an ox horn in the other. Lastly comes the idol, all covered with smoke and dust, sitting in a small open chair, which is borne by two carriers. They permit the chair to hang upon their arms in a careless, sloping manner, so much so as to lead one to fear for the safety of the poor idol, if he was not aware that it is securely tied to its seat. Occasionally they shake the chair, and roll it from side to side. When asked why they do so, they reply that it is not they but the god that causes these movements. The procession thus arranged hurries rapidly along the street, halting at every door in order to expel all foul influences. The man bearing the basin of fire approaches, and places it near the door way. The priest advances, blowing the horn in order to arouse the attention of the god and to obtain his efficacious blessing. He then applies the spout of the pot to his mouth, takes a mouthful of the liquor, and spurts it on the burning oil and paper in the pan. The man with the sword makes a thrust in the direction of the pan, as if striking at some visible object, and the group, at the same time, exclaim “hoat,” and then hasten to the next door. All this time the gong and drum are keeping up a horrid ding-dong.

Such is the process of exorcism. The word “hoat” (pronounced “what”) means to spring up. It is often combined with the word for wealth, and then means to get gain, or to make money. In this sense it is used on these occasions. It may be considered a kind of prayer for good-luck or success in money-making to visit the house

before whose door it is uttered. Alas! for the superstition and darkness of this people! Their fears drive them to the performance of the most silly rites for the expulsion of evil, instead of leading them to the God who controls the pestilence that walketh in darkness, and the destruction

that wasteth at noon-day. When shall all this delusion end? Oh, that we felt more, and prayed more, and labored more for this degraded people! Oh, that our desire for their deliverance from the miseries that are coming upon them were more fervent and impulsive!

## Miscellaneous.

### CALCUTTA—HINDUISM ALARMED.

#### *Conversion of a high caste Brahman.*

In Calcutta another movement has been made by many of the natives to arrest the progress of Christian education, and thereby of Christianity itself. Public meetings have been held, and an agreement formed to treat as out of caste all who should send their children to the missionary schools. Much violence of temper was displayed, and threats of personal injury were made against the Rev. Dr. Duff, the distinguished missionary of the Free Church of Scotland, threats which he nobly disregarded. Some of the leading men amongst the native gentry had joined in this demonstration. But though it may for a while diminish the number of scholars, it is not at all likely to form a serious barrier against the spread of the Gospel. This agitation may even do great good, by breaking up the apathy of the native mind, and awakening a spirit of religious inquiry in the community.

The interesting narrative which follows, from the pen of Dr. Duff, will show that God is performing his great work of saving sinners in Calcutta, notwithstanding the rage of the adversary. We find this letter in the Free Church Record of January last. It is dated at Calcutta, November 6, 1847.

[This article was in type for the February number of the Chronicle; but owing to the limited space at our disposal, it has had to be reserved until our present issue. Its interest is not abated by the delay in its insertion. We quite regret that our limits do not admit the frequent insertion of valuable selected articles, from the pens of missionaries connected with other branches of the Christian Church.]

Since I last wrote to you, another fine young man has been admitted into the Church of Christ by baptism. His name is Shah Chandra Banerji—by birth a Brahman of the highest caste, or a Kulin, as it is properly termed. His case has about it some peculiar features that are worthy of notice. He was not brought up in our own, or in any other missionary institution. He was a student of the Government Hindu College, and had risen to one of the highest classes. About a year and a half ago he left it for a situation in the Government treasury, which he still holds. Unlike many young men, who, when they leave college, leave also all their studies behind them, Shah Chandra persevered in a course of private reading. Some time ago he joined a week-day morning class at Mr. Grant's house for the study of Milton's "Paradise Lost," and Bacon's "Novum Organon." In the month of March last he began to attend a Sabbath morning Bible class in my house, for the exclusive purpose of studying the Sacred Scriptures—a class which was purposely commenced for the benefit of young men who have been educated in non-Christian institutions.

Shah Chandra was most regular in his attendance—never missing a day, and always present at the hour. His demeanor was thoughtful and sedate; his looks, his expression of countenance, and his inquiries indicating a settled seriousness. But he never expressed himself in such a way as to manifest any real inward struggle with convictions of sin, and inbreakings of light into his soul. The truth is, that the extreme difficulties and downright per-

secution which young men expect to encounter from their friends, in the event of their renouncing Hinduism and embracing the Christian faith, constrain them to restrain the open expression of their sentiments, until they are prepared to take the most decisive step.

The Durgah Pujah holidays are the longest of all the native festivals—all Government and other offices being shut, and all business whatsoever being suspended for about ten days. This year, they extended from the 15th to the 25th of last month. On the 15th the first of these idolatrous festive days, Shah Chandra came to my house, fully to disclose his state of mind. After long and earnest conversation, I could not doubt that he was under the most serious impressions respecting sin and salvation. The struggle shad been going on for several months. He tried various expedients to obtain peace of mind but found them all, "vanity and vexation of spirit." At length he found in Christ, the true refuge. He saw him to be an all-sufficient Saviour—a Saviour endowed with almighty power and infinite sympathy—a Saviour who magnified the divine law, satisfied the divine justice, and manifested the most boundless love for poor, fallen, guilty man. Apart from the Bible, the works from which he derived most benefit were Abbott's "Young Christian," and Dr. Chalmers' theological works. In the former, the chapter entitled "The Friend," produced the most stirring and pungent convictions, aspirations, and resolutions.

But without entering into farther details it may suffice to say, that Shah Chandra was taken to the native mission-house, introduced to the catechists and other converts, who received him with heartfelt delight, and was put through a course of reading and instruction suited to his special wants and circumstances. His brothers and other friends came constantly to him, but his father did not once, owing in part to pujah. Letters the most thrilling were written to him setting forth the anguish of his mother, her heart-breaking on his account, her weeping and her wailing, and declaring most solemnly that, if he came not to see her, she would assuredly die; in which case her death would be

attributed to him, and he must be guilty of the fearful crime of matricide.

To all these, and such like representations, Shah Chandra gave the most calm and apposite replies. And, after resisting all the influences brought to bear upon him, and giving manifold proofs of preparedness, there was no reason why the earnest wish of his heart should not be gratified. Accordingly, on Sunday evening, the 24th ult., I had the privilege of administering to him the blessed ordinance of baptism.

In the midst of the recent native fermentations, we could not but regard this event as a singular evidence of the loving-kindness of our heavenly Father.

The terrible hue and cry raised, was all directed against *missionary* institutions, as the destroyers of Hinduism. Here was a young man, who never had been in a missionary institution, but brought up in the Government College. The allegation has been constantly raised, that young men and others become Christians from mercenary motives, though the contrary of this has as often been demonstrated from incontestible facts. Here was a young man, who already had a situation in the Government treasury. And, whatever may be deemed best for him hereafter, we all felt that an important object would be gained by his retaining, in the meanwhile, his situation and holding on his ground in the face of native opposition and reproach. And this he has been enabled, by God's blessing, to do. The effect of all this has been greatly for good. On Monday the 25th, a servant was sent by his father, to say that he, viz., his father, would be glad to take him into his office, as usual, in his own carriage. But the son declined the offer, lest it might involve him in some unforeseen trouble, saying, that by-and-by, he hoped to have the pleasure of seeing his father, mother, brothers and sisters, towards whom his affection, instead of being abated, was increased more than ever.

Thus has Jehovah graciously smiled upon us, amid the frowns of ignorant and deluded men! All the other converts continue to give the greatest satisfaction. For all these mercies; we desire to render unfeigned thanks to the Father of spirits



## Mission House: New-York, May, 1848.

### ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held at the Mission House on Monday, the 8th of May next, at 4 o'clock, p. m. A Sermon on behalf of Foreign Missions will be preached by the Rev. Charles Hodge, D.D., on the Sabbath evening preceding, in the Church on University Place, the Rev. Dr. Potts', in this city, and a Public Meeting will be held on Tuesday evening, the 9th of May, in the Rutgers' Street Church, the Rev. Dr. Krebs', at which an Abstract of the Annual Report will be presented, and addresses made by several gentlemen.

The Sessions of the Board will be continued during the meeting of the General Assembly in May, in the city of Baltimore.

The Rev. Elisha P. Swift, D.D., is appointed to preach the Annual Sermon for the Board before the General Assembly. The Rev. Lewis W. Green, D.D., is appointed Alternate.

### RECENT INTELLIGENCE.

**AFRICAN MISSION.**—Letters have been received from the Rev. J. M. Connelly and Mrs. Connelly, dated to the 29th of October. Miss Louisa A. Coke reached the station at Setra Kroo on the 7th of that month. The general interests of the Mission had undergone no important change.

**INDIA: ARRIVAL OUT OF MISSIONARIES.**—The Rev. A. A. Hodge and wife, and the Rev. C. W. Forman arrived at Calcutta on the 17th of January, after a voyage of longer duration than usual. They were in the enjoyment of good health, and would soon proceed up the country. The Rev. J. M. Jamieson and his wife, and Mrs. J. Wilson, reached Allahabad on the 10th of January, on their way to their stations.

**INDIA: ALLAHABAD MISSION.**—Letters dated to the 20th of January, mention the admission to the church of another hopeful convert. Another person has presented himself as an applicant for baptism. The Mission College was opened again on the 10th of January, with an increased attendance, having 160 students on the roll. Short missionary tours had been made by several of the brethren, and Mr. and Mrs. Freeman, sending their oldest child to their relatives in this country under the care of Mrs. Scott, had accompanied her to Calcutta, performing missionary duty on the way.

**INDIA: FURRUKHABAD MISSION.**—Our letters from

this mission are dated to the 21st of January. Mr. and Mrs. Rankin, and Mrs. Scott had reached Calcutta, and expected to sail in a few days from that city on their return to this country.

**INDIA: LODIANA MISSION.**—The Rev. J. Porter had completed an extended missionary tour in the Punjab, and expected to leave Lodiana on the 3d of January, returning to this country with his motherless children. His route would be down the rivers Sutlej and Indus, and thence to Bombay, at which port he expected to meet with an American vessel. His journey will therefore be through a region of India not yet visited by missionaries; and besides affording opportunities of preaching the gospel where it has never been heard, it may enable him to procure valuable information for the use of the Mission.

**CHINA MISSIONS.**—Letters have been received, of which the latest is from the Rev. A. P. Happer, dated December 28th. The scholars had nearly all returned to the boarding school at Canton.—At Ningpo, the girls' boarding school, now under the care of Mrs. Loomis, had ten scholars; and the boys' school, thirty-one. Both schools gave much satisfaction to the missionaries.—At Amoy, the Rev. H. A. Brown, with the advice of other missionaries, had concluded to return to this country, on account of the continued disease of his eyes.

**FRANCE.**—We have received a letter from the Committee of the Evangelical Missionary Society of France, dated Paris, March 17. The work of evangelization was never in a more prosperous state. And the recent political events invite the directors of the Society to redoubled activity in the Master's cause. "There is entire liberty of conscience, complete equality of churches, the liberty of holding meetings. . . . We have no more fetters to fear in the prosecution of our evangelizing labors, no more suits at law for holding religious meetings; our efforts now will meet with no obstacles, except the limited amount of our pecuniary means. Our work has but commenced; an immense field is now open before us; it is completely free, and if we have sufficient resources, we may send our evangelists, teachers, and colporteurs everywhere." In these circumstances, the Society

calls loudly for help from their brethren in this country. Its ordinary income is likely to be seriously affected by the political and financial crisis, through which France is passing. And the unsettled condition of the German states will interrupt the supplies heretofore received from that country. The Society is now under a serious debt, and has been compelled to direct retrenchments. These, however, are not yet vital, and it is hoped will be but temporary in their duration. We trust the churches represented by the Board will deeply

sympathize with their brethren in France and Geneva in their great work, and contribute liberally to their aid. Recently the Executive Committee has remitted the sum of fifteen hundred dollars to the Society at Geneva, and the same amount to the Society at Paris. A proper estimate of the position occupied by these Institutions, and of the work in which they are engaged, would lead the churches to place in the hands of the Committee a far larger sum, to be remitted for the spread of pure religion in Europe.

## DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN APRIL, 1848.

SYNOD OF ALBANY. *Pby. of Londonderry.*

Newburyport, Mass, 2d ch. mo. con colls 40 00

*Pby. of Troy.*

Troy 2d st ch 334 50

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Goodwill ch, 50; Deer Park ch mo con, 8 50; Co-section ch 5 63 50

*Pby. of North River.*

Matteawan ch mo con colls, 43 85; Dew-drop soc, to ed Margaret Smith Davie among the Omahaw Indians 30, juv miss soc in part to ed William B Leonard at Ningpo, China, 9 82 85

*Pby. of Bedford.*

White Plains ch 10; Bedford ch, 7 50 mo con 74 cents; South Salem ch 117 50, fem benev soc 35; Sing Sing N Y, Rev Jacob Green 10, Mrs Green 5 185 74

*Pby. of Long Island.*

Southampton ch, of which 10 from Sah sch 68 02

*Pby. of New-York.*

Chelsea ch mo con 15 57, fem miss 15 03; Brooklyn 1st ch mo con 19 32; N Y Forty-Second St ch mo con 10 80; Brick ch mo con 3 42; Duane st ch mo con 21 04; Madison av ch mo con 6 07; Rutgers st ch ann coll addl 1, mo con colls Feb and March, 24 91, Mrs Noah Smith 5; N Y First ch mo con 79, Sah sch for Ottoo and Omahaw Mission 12 50, to ed W W Phillips in China 6 25; Yorkville ch mo con 2; Jersey City ch 13 39 235 30

*2d Pby. of New-York.*

Canal st ch mo con 13 25; Delhi ch 2; West Farms ch mo con colls 6 31, Sah sch 8 49 30 05

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Chatham Village ch 20; Lamington ch 80 50; Rahway 1st ch 25 125 50

*Pby. of New Brunswick.*

Kingston ch 50 50, mo con 7 50; Dutch Neck ch 8; Trenton 1st ch, Ewing, C B C 10, M G C of which 5 for the Evangelical Society of Geneva 8; Pennington ch 20 104 00

*Pby. of West Jersey.*

Mount Holly ch mo con 4 84; Columbus ch mo con 82 cts 5 66

*Pby. of Newton.*

Belvidere ch Sab sch 1; Danville ch 3; Rev A Mc Candleless 1; Middle Smithfield ch 31 38; Lower Mount Bethel ch, of which 100 to con their Pastor, the Rev ANDREW TULLY 1 d, 145; Blairstown and Knowlton chs 10; Musconetcong Valley ch 5; Harmony ch, Master Edward Carroll 12 cents, Master Charles Carroll 10 cents 196 60

*Pby. of Raritan.*

Lamhertville ch 140 50; Solebury ch 38 178 50

*Pby. of Susquehanna.*

Canton ch 5 50; Silver Lake ch 21 26 50

*Pby. of Luzerne.*

Mauch Chunk ch, of which 10 from juv mis soc hal to ed Richard Webster and Maria B Salkeld at Ningpo, China 20 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Philadelphia 2d ch 75 05, mo con coll's 144 44, Mrs Torbert 5, John Haseltine 5, Mary Anderson 10; Philadelphia 10th ch 276 65, Mrs and Miss Tate, 10, Rev Wm M Engles, DD 10; Mrs Patterson 5, 'a female friend' 75 cts, Mrs Gardel 10, Wm D. Bell 10, Thomas H Hoge, in part to con his mother Mrs. ELIZABETH H HOGE 1 m 20; Philadelphia 9th ch, juv miss soc, in part to ed Marion Thompson 6; Philadelphia 6th ch mo con colls 126; Philadelphia Scott's ch ann coll 229 48, mo con colls 66 67, juv miss soc 26 85, in all 323, of which 30 to ed a heathen youth at Futtelgurh Nor Ind, under charge of the Rev D Irving; Cohocksuk 1st ch 18, sahsch 13 1067 89

*2d Pby. of Philadelphia.*

Frankford ch 50; Neshaminy ch 80 130 00

*Pby. of Newcastle.*

Forks of Brandywine ch mo con colls 11 76

*Pby. of Donegal.*

Donegal ch Rev N Dodge 5 00

*Pby. of Baltimore.*

Alexandria 1st ch sab sch 26; Monokin ch 32 30; Wycomico ch 14 84; Georgetown, Bridge st ch 44 81; Washington F st ch, William J Niles, in part to con the Rev HENRY NILES, of Spencertown, N Y, 1 m 25 142 95

*Pby. of Carlisle.*

Cumherland ch mo con colls 25, Mrs Doctor J M Smith 5, her children, Samuel 50 cents, Caroline 25 cents, Anna Mary 25 cents, Miss Currie 1, Mrs Symmes bible class 5; Silver Spring ch 82, John Clendennin senior 12, John Clendennin junr 5, J Coyle 5, Robert Bryson 5, Dr Isaac Snowden 5, Francis Eccles 5, John Sprout 5, Dr R G Young 6, Mrs M Bryson 5, Miss McCue 30, Miss Orr 5, Mrs Rodgers 5, Mrs Bucher 5, Rev George Morris, of which 20 for the Evangelical Society of Geneva 30, Miss McCormick 5, Miss Bryson 5; Carlisle ch 137, mo con colls 20 75, Andrew Blair to con his daughter in law, ELIZABETH BLAIR, lun 30, James Haulton 10; Bedford ch James Rea 3, Mrs E Doughty 2 25, J F Loy 1; Greencastle ch 67 19; Shippensburg ch 177 Mrs Jane Stuart 20, and Miss Sydney King 10, to print bibles in India 735 19

*Pby. of Huntingdon.*

Belleville ch 45; Coleraine Forge, Pa, David Stewart 10; Millfintown and Lost cr ch's 66 66; Lower Tuscarora ch 10; Lewistown ch 50 181 66

*Pby. of Northumberland.*

Milton ch 'a lady' 10 00

*SYNOD OF PITTSBURG. Pby. of Blairsville.*

Rural Valley ch 10; Glade Run ch 7; Bethel ch 22 37; Ludiana ch 38; Congruity ch mo con colla 15 10 92 47

*Pby. of Redstone.*

McKeesport ch 19 00

*Pby. of Ohio.*

Pittsburg 2d ch, Robert D Thompson, in part to con his wife, Mrs MARY V THOMPSON, 1 m 25; Cannonshurg ch mo con colls 12; Bethel ch 20, fem miss soc 25 59 82 59

*Pby. of Beaver.*

Bethlehem ch 6 00

*Pby. of Erie.*

Meadville ch 30; Gravel Run ch 2 59; Amity ch 5, Mill Creek ch 3 40 59

*Pby. of Clarion.*

Rockland ch 3 25

*SYNOD OF WHEELING. Pby. of Washington.*

Wheeling ch, Rev H R Weed, DD, 45; Washington ch mo con colls 18 08; Fairview ch 8; The Cove ch 6; Cross Creek ch 9 75; Upper Buffalo ch 12 80 99 63

*Pby. of Steubenville.*

Two Ridges ch 17 15; Steubenville 2d ch 50, Mrs Catharine Jacobs 50 cents; New Hagerstown ch 20 12; Cross Creek ch 8; Corinth ch 5; Steubenville 1st ch 11 ANS WILSON to con his wife Mrs JANE WILSON and himself 1 ds 200; Big Spring ch 18; 318 77

*Pby. of St. Clairsville.*

Martinsville ch 22; Wheeling Valley ch 7 62; Cadiz ch 30 59 62

*Pby. of New Lisbon.*

Poland ch 12 70; Hanover ch 5; Bethesda ch 4 34 22 04  
Less, error in previous acknowledgments from New Lisbon ch 3 00 19 04

*SYNOD OF OHIO. Pby. of Zanesville.*

Cambridge ch, fem miss soc 20, Rush Creek ch 22 42 00

*Pby. of Richland.*

Jeromeville ch 10; Haysville ch 8; Oliveshurg ch 2 50; Clear Creek ch, in part to con Rev WILLIAM T ADAMS 1 m 6; Ashland ch 1 25 27 75

*Pby. of Wooster.*

Wayne ch 4; Mount Hope ch 17; Congress ch 4 55; Jackson ch 7 55; Guilford ch 11; Mar-

shallville ch 2 55; Chippewa ch, to con the Rev THOMAS McDERMOTT, 1 m 30; Fulton ch, in part to con the Rev J D WITAM, 1 m 3 50 80 15

*SYNOD OF CINCINNATI. Pby. of Chillicothe.*

Salem ch 21 50

*Pby. of Miami.*

Dick's Creek ch 51; Harmony ch 41; Yellow Springs ch 56, fem benev soc 10 158 00

*Pby. of Cincinnati.*

Cincinnati 1st ch, anh sch miss soc q'rly coll 22 35; High st ch mo cou 1 50; 5th ch ann coll 20 43 85

*Pby. of Oxford.*

Venice ch 19; Camden ch 4 60; Cannerville ch 12; Oxford ch 57 55; Richmond ch mo con 7 50, sab sch 3 15; Mount Carmel ch ann coll 11 32, ladies and sah sch 8 78 123 90

*Pby. of Maumee.*

Findley ch, John Ewing for Evangelical Society of Geneva 15, Paul Sours 5 20 00

*SYNOD OF INDIANA. Pby. of Salem.*

Jeffersonville ch mo con colls 9 25; New Albany 1st ch mo con colls 30, Mrs Ayres 10 49 25

*Pby. of Madison.*

Poplar Ridge ch 1 25; New Washington ch 5 6 25

*SYNOD OF N. INDIANA. Pby. of Michigan.*

Pontiac ch 2, James S Allen 5 7 00

*Pby. of Lake.*

La Porte ch 10; Valparaiso ch 5, sah sch 10 25 00

*SYNOD OF MISSOURI. Pby. of Missouri.*

Booneville ch 17 00

*Pby. of St. Louis.*

Maline Creek ch 52 40; St Charles 1st ch 51 35, children 4; St Louis Central ch 100, Edwin Chaffin to ed boy in India 25; St Louis Westminster ch 42 45; St Louis 2d ch 'ann coll 545 31, sah sch for Ningpo Mission 93 25 913 76

*Pby. of Palmyra.*

Hannibal ch, of which 5 27 from children 27 62; Big Creek ch, Mrs Eliza Perry 2 50, Mary Bruen 1, Sarah T Dewall 1 32 12

*Pby. of Potosi.*

Potosi ch 26 60; Bellevue ch 11 20; Farmington ch 43 25 81 25

*SYNOD OF KENTUCKY. Pby. of Louisville.*

Louisville 1st ch, 2 mos mo con colls 24 80, juv mis soc 15, Miss Lucy Smith 5, Mrs C 2 50; Louisville 3d ch, mo co n colls 32 15; Louisville 4th ch mo con colls 3 45, juv miss soc 7 85; Mulberry ch, W Q Morton to con Miss SELINA MORTON, 1 m 30, Doctor J Morton 6; Owensboro' ch 'a lady' 1. two children 25 cents; Louisville Chesnut st ch 58 50 186 50

*Pby. of Muhlenburg.*

Princeton ch 10 00

*Pby. of Transylvania.*

Greenshurg and Ebenezer chs 14 60, sab sch 10; Richmond, Ky, Robert M Argo 50 cents; Lebanon ch, R H Fogle 3 28 10

*Pby. of West Lexington.*

Frankfort ch, three mos mo cou colls 16 35, Master Charles J Clarke's miss box to ed heathen children 6 15 22 50

*Pby. of Ebenezer.*

For support of Rev Charles W Forman, Lodiann, Nor Ind, Augusta ch 15; Covington 1st ch 26 48, mo con colls 7 74, ladies of cong 13 15, children 18; Sharon ch 15; Millersburg 7 52; Carlisle ch 7 48; Gilead ch 4 25; Ebenezer ch 7 25; New Hope ch 5 50; Covington ch, Hon J M Preston 20 147 37



SYNOD OF VIRGINIA. <i>Pby. of Lexington.</i>		
Staunton ch 4; Fairfield ch 4	8 00	
<i>Pby. of East Hanover.</i>		
Richmond 2d ch mo con 6 63; Richmond 1st ch mo con 8 15	14 78	
SYNOD OF NORTH CAROLINA. <i>Pby. of Orange.</i>		
Bethlehem ch mo con coll 5, W J Bingham 5; Alliance ch 5	15 00	
SYNOD OF W. TENNESSEE. <i>Pby. of West Tennessee.</i>		
Florence ch, Ala, to ed Joseph Bigger at Fultehgurb	25 00	
SYNOD OF MEMPHIS. <i>Pby. of West. District.</i>		
Memphis 2d ch, colored members for sup of Rev H W Ellis, Monrovia, Africa 8; Mt Carmel ch sab sch 20; sewing society for sup of Rev D Irving, Fultehgurb, Nor Ind 50, colored members 5 25	83 25	
<i>Pby. of Chickasaw.</i>		
Holly Springs ch, children	5 05	
<i>Pby. of Arkansas.</i>		
Sylvania ch, childreu of Rev James W Moore	10 00	
SYNOD OF SOUTH CAROLINA. <i>Pby. of South Carolina.</i>		
Willington ch mo con colls 20, Peter Gaillehau 2	22 0	
<i>Pby. of Harmony.</i>		
Cheraw ch mo con colls 30; Winnshoro' ch mo con colls 46 50, a child six years old (proceeds of her own labor) 1 50	78 00	
<i>Pby. of Bethel.</i>		
Yorkville and Bethesda chs 71, Doctor James Morrow 2 for printing bibles, tracts, &c. in Nor Ind	73 00	
<i>Pby. of Charleston.</i>		
Stoney Creek ch, three mos mo con colls 12, juven miss soc 30, a lady 7; Charleston 2d ch mo con 34 25	83 25	
SYNOD OF GEORGIA. <i>Pby. of Hopewell.</i>		
Macon ch 250, sab sch 20; Athens ch Mrs Helen Camak to ed Mary Camak at Allahabad, N Ind,		
75; Augusta ch, of which 10, for sup of Orphan schools in India, and 10 for sup of orphan schools in Africa 233 25, mo con colls 72 67		650 92
<i>Pby. of Flint River.</i>		
Decatur ch 20; Griffin ch 20		0 00
<i>Pby. of Cherokee.</i>		
Roswell ch colls for 1847, of which 5 for China Mission 100; Marietta ch 21, mo con colls 7		128 00
SYNOD OF ALABAMA. <i>Pby. of Tuscaloosa.</i>		
Mesopotamia ch 88 10, juv uiss soc 1 90		90 00
<i>Pby. of E Alabama.</i>		
Montgomery ch, sab sch for sup of hazar schools at Allahabad, Nor Ind		12 50
LEGACIES.		
Amelia C H, Va, proceeds of sale of gold chain left by Captain R Booker 6 62; legacy of Mrs Graham, Silver Spring, Pa, Daniel Moler's proportion 4 49, Jas Graham's proportion 7 51; Greencastle, Pa, bequest of Samuel McLanahan dec'd 30; Cincinnati, O, interest on John Gallagher's legacy 30		78 62
MISCELLANEOUS.		
Troy, N Y, 'A German lady' 1; New Brunswick, N J, Rev Dr J J Janeway for Papal Europe 50; Herbert, Mi, Rev John C Baldwin 5; Troy, N Y, 'a German lady' 1; from sources unknown 53 62; from 'Friends,' through Mrs M A Wells, to make clothing for Spencer Acad'y 100; pas'ngers on board steamer 'Hannibal,' Ohio River 9; Har-rishurg, Pa, Mr M Simonton 2 50; Eldad 1		223 12
		\$3405 37
DONATIONS IN CLOTHING, &C.		
Ladies of Bedford ch, N Y, one box clothing		18 39
Ladies of Pleasant Valley ch, Pa, one "		15 00
Mrs S ——— New York, two bundles clothing 'A lady' " twenty two shirts		11 00
Dew-drop Soc of Matteawan ch, N Y, one box clothing for Ottoe and Omahaw Mission		30 00
Ladies of Shirleysburg ch, Pa, one box clothing		70 00
Ladies of New York First ch, one box clothing for the Creek Mission		

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of \_\_\_\_\_ dollars in trust to pay over the same in \_\_\_\_\_ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

## DOMESTIC MISSIONARY CHRONICLE.

VOL. VII.

MAY, 1848.

No. 5.

## Board of Domestic Missions.

## LETTERS FROM MISSIONARIES.

## Wisconsin.

FROM A MISSIONARY.

*Encouraging success. Men and means wanted. Loud call for increased effort.*

.... Our Presbytery here has prospered beyond our most sanguine expectations, and we have much reason to thank God, and take courage. Our brethren are successful in their respective fields, and are making a most favorable impression on the public mind. Their congregations increase, and they have the confidence and respect of the community. New fields are opening before us and calling for help, and there does not appear to be any insurmountable difficulty in establishing sound Presbyterianism throughout the Territory, if we only had the men, and the means to occupy new posts, as they may open to us. The Presbyterian church has a most important duty to perform in relation to Wisconsin. The country is fast filling up with persons from the older states, and from Europe. Pelagianism is here; the emissaries of Rome are busy; error and fanaticism are rampant, and the question, whether the rich and beautiful state of Wisconsin is to be a prey to these evils, to be poisoned in its infancy, or is to have a pure gospel, and an educated and able ministry, comes with peculiar force to the Presbyterian church. The sons and daughters of Presbyterians will come here. Shall they come to their own institutions? Shall they sit under a sound ministry? Or shall they be doomed to hear the mutilations and wretched sophistries, and absurdities of

error? O sir! I feel a deep interest in this matter; I am a father, and love my children, and I do most earnestly desire they should enjoy the preaching of the pure Gospel, when I shall be silent in the grave. It is of vast importance that our church be active, and that the work of Domestic Missions be prosecuted with greatly increased vigor. The Board of Domestic Missions has the strongest possible claims on the church.

*A suggestion for Ministers.*

Permit me to make a suggestion that has occurred to me. Several of our ministerial brethren, in our Eastern cities, are in the habit of taking a tour in the summer. Why could not some of them visit the West? A visit from them would, I think, be productive of great good. It would cheer and encourage us missionaries, and it would give them such a view of the country, its destitutions, and the work to be done, as could not fail to enlist their sympathies, and would thus rouse them to more vigorous efforts to sustain the Board of Missions, and to increase the means for more extended and vigorous operations. ....

## Iowa.

FROM A MISSIONARY IN SCOTT COUNTY.

*Cheering intelligence of the state of Zion.*

It gives me real pleasure to be able to give you in this report, more cheering intelligence of the state of our Zion. Since

my last, I have held a very interesting series of meetings in a small church about eighteen miles distant, when there was manifested the power and the presence of the Divine spirit. The Lord was evidently present to bless his word to the edification of his people, and to add to our numbers of such, as we trust, shall be saved. The meetings were characterized by stillness and solemnity, and by great attention on the part of those present. A meeting of the session was appointed, and notwithstanding the weather was extremely cold, quite a number had collected at the appointed hour. Some had come with an ox-team the distance of five miles. Our meeting was held in a private house, and we were rejoiced to find, in a small apartment, ten persons, anxious to connect themselves with the Lord's people, and testify their love to Christ by complying with his command, "Do this in remembrance of me." Seven of these individuals were received on examination, all of whom, except two, were heads of families. Among these there was one aged man, more than sixty years old, who had long held out against the convictions of conscience, and the strivings of the spirit. What makes this case the more interesting is, that he is the son of a Presbyterian minister. A covenant-keeping God had been faithful to his promise, and we trust this man is "a brand plucked from the burning," at the eleventh hour. We closed this interesting meeting on Monday, by the election and ordination of an additional Elder, and we trust this church has received an impulse from this meeting, that will be felt for good in all future time. A minister is much needed for this field.

*A Minister wanted.*

I have recently received a letter from a church fifty miles distant imploring my services, and asking importunately for the means of grace. But I have already three churches to wait upon, and a large county to supply. Can you not send an additional man to Northern Iowa? Our little feeble churches are starving for the bread of life.

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FROM A MISSIONARY IN HENRY COUNTY.

*State of things. Discouragements. Favorable symptoms.*

Since I entered this field of labor, I have met with much of a discouraging nature. Gross wickedness, and errors of various kinds greatly abound throughout the whole region within which I labor. By many the Sabbath is spent in visiting, hunting, and secular employments; by others, and even by professing Christians, it is but partially observed. Intemperance and profane swearing also prevail to a considerable extent. And then, again, Universalism, Campbellism, and other isms almost as deleterious in their practical effects, not only have been, but still are, exerting a baneful influence over the minds of many, and especially of the young and rising portion of the community.

But although I have had many things of a very discouraging nature to contend with, during the short time I have been laboring here, blessed be God, I have had much to encourage me in my ministerial work. Although the tide of gross wickedness and error seems to be rolling rapidly over this whole region of country, and threatening it with sudden and sure moral and religious desolation, yet there are some glimmerings of hope, some brightening prospects which indicate that the Lord has still a remnant here, and is at work amongst us. At every place where I preach, whether regularly or occasionally, there is not only good attendance on the part of the people, but also good order observed, and an earnest desire manifested to hear the word. The same remark is true in regard to our prayer meetings. The people are generally anxious, not only to have the Word regularly preached among them, but to have it preached according to good old-fashioned Presbyterianism; but they are, most of them, unable to do much in a pecuniary point of view, towards accomplishing this object. This is one of the most serious difficulties under which we have to labor in this new country. But we hope the time is not far distant when this difficulty will be removed, at least to some considerable extent. At one of my regular places of preaching, where, when I came here, the church members were all



scattered and discouraged, and ready to give up all hope, we have now commenced building a comfortable church edifice, which, with a little aid, and the blessing of Providence, we hope to finish during the coming summer.

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### Missouri.

FROM A MISSIONARY IN CALLOWAY COUNTY.

#### *An interesting season.*

Since the first of December, we have had very interesting times in both my stations. Our churches are so near, that when we have a meeting at one, the people in the bounds of the other can attend. In February we had continued meetings at the Auxvause church, during which as many as *forty-five* persons were hopefully converted to God. *Six* connected themselves with the Augusta church, *twenty-seven* with the Auxvause church. The interest commenced about three months ago, and has been spreading since that time. Deep feeling has been exhibiting itself for several months, but no occasion was presented to call it out. I make these remarks, because I believe these are but the fruits of my year's labor, although the harvest was not gathered until the year had expired. There is still deep interest in both churches.

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### Illinois.

FROM A MISSIONARY IN MERCER COUNTY.

#### *Encouragements to labor for God.*

.... I will not weary you with a story of my temporal wants, when "Jehovah Jireh," is within reach of a missionary's faith; nor of freezing cold and piercing winds, met on the great Prairie, with no shelter but God's providence; nor of perils passed, fatigue endured, greatly inclining one to use those words "I can't," ill becoming a Gospel herald, who has every reason to say, "I can do all things through Christ, which strengtheneth me."

I would rather occupy the time in tell-

ing you what encouragements present themselves to labor for God and the salvation of souls. You would prefer to hear of some saint comforted, some careless one admonished; some Gospel sermon preached; groups of children catechised, adults instructed; yea, of any token, that the Word of God "will run here and be glorified." I cannot tell you of those "who fly as clouds, and as doves to their windows," but of congregations always good and attentive, of a willingness to receive instruction generally among both old and young, of a disposition to acknowledge God's claims, "while the carnal mind" keeps the heart from submission, and leads the amiable, moral and respectful, as well as the notoriously wicked sinner, to "continue in sin."

#### *Account of Labors, Distribution of Tracts, Books, &c.*

The past quarter has been, to me, full of interest; I have labored with the *halt and maimed*. Being one cold night at a tavern, in an unlighted bar-room, a faltering voice addressed me; "Have you Bunyan's Holy War, Sir, to lend, or give away?" I breathed a reluctant negative. On closer observation, I found a man halt and maimed, but apparently strong in faith. It was pleasing to meet him, and hear his stammering tongue testify to the power of God's word, and the value of such a book as Bunyan's Holy War. I promised him some good Tracts. And this suggests a remark upon the value of all kinds of good books, especially those of our own Board of Publication. I have found Dr. McKinney's Sermon on Election very beneficial, and have given it to several who had got into "Doubting Castle" on that subject. It has perhaps rescued them from "Giant Despair." God sends these books and tracts just when they are most needed. What more appropriate for a swearing miller, whom I had occasion to reprove not long since, than "The Swearer's Prayer." My heart was affected only a few days since, by the weeping importunity of a man, who asked me to give a Bible and Catechism to a little boy, whose parents were more wicked than poor. The boy has a Catechism, and if possible, shall have

a Bible. What more fitting to present a man, who rises in his drunken, staggering dignity, saying, "Mr. — I am under the influence of liquor, you must excuse me," than the "Fool's Pence." My present supply of Tracts was received in a box of clothing, and with the ten copies of Jancway's Questions, obtained in the same way, I have organized an interesting Bible class of married people, made up of three Lawyers, one Physician, two Schoolteachers, Probate Justice, County Sheriff, &c. I wish we had twenty more copies of the same work. I hope these books and tracts will be good conductors of truth.

### *Demand for Labor.*

The demand for labor here increases, nor should the Macedonian cry from the country be as an idle tale. Since the young soldier who labored here for a few months deserted, none have been disposed to "come over and help us." Let the *Parish seeker* come and spend in this battle-field at least as long a time as it would take to find a spot, where there will be only skirmishes with the enemy. Here he may try his skill in a mighty battle, which already casts its shadow before. It will be God and liberty, against Satan and spiritual slavery.

### *Field of Labor.*

The extremes of my preaching points are thirty-four miles apart. Pre-emption, one of my places of labor, is a settlement of Protestant Irish, six miles from my residence. I have had it a preaching point for four years, meeting from kitchen to kitchen; now it has a house of worship. It has come there without any expense to the citizens, through the instrumentality of Mr. C. A. Spring, an Elder in the Presbyterian church, and a brother of the Rev. Dr. Spring, of New York. He came to this country a man of the world. By grace he became an active and devoted Christian, and has done, and is still doing much good. The utility of such a building in such a community was no sooner conceived, than a correspondence with a gentleman of New York resulted in the raising of the requisite funds, and its immediate erection. It was nearly all accomplished during my short absence to attend the General Assembly

the last summer. It will do much good, and shows strikingly God's providence. Mercer county, with its more than six thousand people, is my parish. I greatly need a helper.

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### FROM A MISSIONARY IN MENARD COUNTY.

#### *Good news.—Religious Interest increasing.*

At the present time, there is more than usual interest felt in all the churches in this community. Revivals are in progress not only in the Presbyterian church, but in most of the Evangelical churches in the country. Many souls are being born into the kingdom.

For some time, more than usual interest has been apparent in this place, and while there is much to try our faith, there is much to encourage us in our work. The attention and seriousness have been increasing during the past year, and we trust souls have been born into the kingdom of the Redeemer. Looking back on what this place was, sixteen months since, and comparing it with the present state of things, we have reason indeed to bless God, and take courage, and to labor with greatly increased zeal. The preaching, the Bible class, and the Sabbath school have been well attended, and seed has been planted in many minds which, we hope and pray, will spring up and in good time produce an abundant harvest.

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The Missionary from whose report we make the following extracts, is connected with the Presbytery of Wisconsin. His location is in McHenry county, Illinois. His field of labor is one of peculiar interest and promise. The Missionary says justly, "They are a peculiar people." They have certainly given some evidence that they place a high value on Gospel privileges, and we feel quite sure they will never regret any sacrifices they may make, for the regular enjoyment of these privileges. We trust there are rich blessings in store for them.—ED.

. . . I wish much to put you in possession of the precise state of things, in what I call my field: this, however, I can only partially do at present. I regard it as one of the most interesting portions within the bounds of the Wisconsin Pres-

bytery. It was my purpose, when I first came West, to embrace in my labors a much larger field; but observation soon convinced me, that by grasping too much, there was danger of losing the whole. This point seems to be regarded by all, as the most important point in this county, and I think they judge correctly.

*Character of the Church.—Their efforts and sacrifices for the enjoyment of Gospel Privileges.*

The church here is weak in a pecuniary and numerical sense, but in faith and doctrine they are strong. They number in all *twenty-five*. They came here poor; all farmers have good farms, and for the most part paid for. Had they not suffered the loss of their crops of wheat for the two last years in succession, which was their sole dependence, they would now be living in their framed houses instead of their log cabins, and free from debt. They are a *peculiar people*. I doubt whether there is a church in our land receiving aid from the Board, of their number and pecuniary ability, that has done as much, and made as many sacrifices to secure and sustain a preached gospel, as has this little church. They have, within the last eighteen or twenty months, put up a good and respectable church building, which will accommodate from two hundred and fifty to three hundred persons, at an expense of over twelve hundred dollars, and all they have received from abroad is one hundred and fifty dollars from the Church Extension Committee. I actually feel that, in justice to their families, they have done even more than they should have done. This may sound strangely; but if it were proper for me to mention the sacrifices which they have made, I am quite sure you would not think this language too strong. The question with them is not *how little?* but *how much?* they can give for the support of the Gospel. The Board may feel assured of one thing, that until there is a material change in the disposition of the people, they will never ask for one dollar more, nor longer to aid them, than is absolutely necessary. And, notwithstanding their present straitened circumstances, I have no doubt, with ordinary prosperity, this same little church, in a few

years, will be able to support the Gospel without aid.

Our Presbytery will meet at this place on the first Wednesday in April, when, if the way is clear, I expect to be ordained, and installed pastor of this people.

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### Indiana.

#### FROM A MISSIONARY IN WELLS COUNTY.

*Death of a Missionary's wife.—True Missionary spirit.*

I set out with my family, in season to reach this place in December; but my companion, who had been ill for some time, had a relapse while on our journey. We were thus obliged to stop by the way. After *ten weeks* confinement there, she was released from her work and warfare in the church militant, and I humbly but confidently trust, was translated to the blessed society and employments of the Church triumphant.

She had dedicated herself to God when fifteen years of age, and from that period evinced a strong desire to be made personally instrumental in winning souls to Christ, among the destitute population of of the West. The cause of Domestic Missions was dear to her heart: to it she devoted her *energies, herself*, freely, cheerfully; and during an illness of seven months, produced by the climate, and resulting in her death, her interest in this cause never wavered nor abated, but constantly increased. She often said, when those of our brethren and sisters around us were leaving this field on account of health, "It is necessary this field should be occupied; and if it require a taking up the cross in doing so, why should not we bear it?" It was but the short space of one year and a half I was permitted to enjoy her society as a helper in the good cause, yet time only served to develop more fully her invaluable aid in this cause. I have ever regarded her as a precious gift from the Master, who called me to his service in the Gospel of His Son; and as it was God who gave her to me, and *He hath taken away*, am I not called upon to bless His name, that by His grace He *enabled* her so *early*, to fight the good fight,



*finish* her course, and keep the faith; and then to grant her so soon the crown of life kept in reserve for all those who love Him and wait for His appearing?

Yet I cannot refrain from weeping, in view of the great loss I have sustained, and that these little churches, too, are deprived of one who, although but partially known, was truly beloved by them, and to whom they fondly looked as a spiritual guide. Oh, that this dispensation may be sanctified to both minister and people! And when earthly helpers are removed, may we be enabled, from the heart, and with strong desire, to say, "Help, Lord, for the faithful fail from among the children of men." "The Lord is my helper, saith my soul."

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### Ohio.

FROM A MISSIONARY IN DELAWARE COUNTY.

*Church Extension.—Houses of worship of special importance to the success of Missionary labors.*

The church now erecting, will soon be finished. Although not large, it will be a neat, well built, and finished house. Many thanks to those, who, by their kind liberality, have enabled us to build and finish it, and owe no debt to embarrass us hereafter. Without the assistance we have received from the Board, I know not when we should have had a house of worship; probably not soon, if ever. The assistance given to feeble congregations, to enable them to erect and finish plain and comfortable church buildings, is doing incalculably more good than can be realized by the donors, to this cause. For the want of a convenient and comfortable house wherein to meet for the worship of God, not half the amount of good that might have been done by the missionaries sent among us, has been accomplished. There is nothing to invite and secure the attendance of the people generally on the regular services of a missionary, in any part of the West, where meetings are held in log cabins, and barns, and school-houses, much less when they are held in the woods. If the people attend meeting, they are crowded into a small room, in summer oppressed with heat and impure, suffocating air, and in

winter suffering from cold. Is it strange, that with all these and many more disadvantages, comparatively little is accomplished, in bringing the great mass of our western population under the influence of the Gospel? The design of church extension, so far as it is carried out, remedies these evils, and calls out and secures the attendance of the people, on the services of the Sabbath. Let the work of church extension excite general interest, and be carried forward with energy, and with God's blessing, the vast moral wilderness of the great West will soon bud, and blossom as the rose.

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The following extract in relation to the efforts of one of our smallest and most feeble churches, to aid in the spread of the Gospel, is worthy of notice. We commend it to the serious attention of all our churches, and especially of those churches that are doing nothing to aid in the extension of Christ's kingdom. There is, perhaps, no better evidence of a church's prosperity, than a deep and general interest in the cause of Christ, and a readiness to make sacrifices to advance that cause; while a want of such interest, is certain evidence, there is but little spiritual life there.—Ed.

FROM A MISSIONARY IN DECATUR COUNTY.

. . . One encouraging feature in that little church is, the spirit they manifest towards our Board of Missions. When I presented the claims of the Board, I supposed *two dollars* would be a more liberal donation from them, than the amount usually contributed by our churches; but, to my most agreeable surprise, more than *five dollars* were obtained. They seemed to *feel* right, and they *acted* right. *All* gave something; and although the sums separately were small, and the number few (only twenty-four), the aggregate exceeded the contributions of many of our churches more than double. None gave of their abundance, but of what would be generally a very scanty subsistence. They live in a very poor country, have expended their all in securing a small piece of land, and are settled in the woods; in most cases, with scarcely enough ground opened to raise grain for their families and a small stock of animals. Seeing the members all feel, that each, as an individual, is responsible for the use of even his one talent, is, to my mind, a most encouraging feature in

that little church, and leads me to hope, that God has in store for them some rich blessing. I believe we do great injustice to our feeble churches, when we pass them by because we fear a visit would not secure enough to compensate an agent for his time. Their contributions are *very important* to the cause; for what they do is with a willing mind, and from a deep-felt sense of duty, and is followed by their prayers; while the rich who give of their abundance, too frequently fail to accompany their alms with their prayers, that it may be blessed to the salvation of souls.

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FROM AN ITINERANT MISSIONARY IN THE  
PRESBYTERY OF MAUMEE.

*Afflictive bereavements.—Field of labor,  
Salem Church.*

After receiving my commission, I was detained for a short time by the sickness and death of my dear child, and it was not until November that I could leave home to enter on my work. After removing my family to a convenient location in the midst of this field, and having labored nearly two months; I was again called, in the wise though afflictive providence of God, to suffer another interruption in my labors, by the removal, by death, of a beloved wife. Thus my heavenly Father, in His unsearchable wisdom, has seen it best, sorely to afflict and chasten me; and I trust, that thus chastened, he will prepare me by his grace, for more entire consecration to his service. Amid, however, all my afflictions and discouragements, I have been much encouraged in my work. The Lord, I trust, has smiled upon me in this work, and to some extent given me good success. I have *four stations*, and connected with them *ten places of preaching*, which I have occupied since coming to this field. I preach once in four weeks at each of these four stations on the sabbath, and at the others through the week, as they are brought within reach, in my regular visitations of each station. A short time before my coming to this region, there was a church organized at one of these stations in Williams county, called West Salem Church, consisting of fifteen members, with two ruling elders. In this

church on last Sabbath, I held a communion season. There was much interest manifested; the attendance was large and solemn, and it was a season of refreshing to the little church. There were three added, making the number of members now eighteen. This church is situated in one of the most populous parts of Williams county, and there are good prospects of building up here a flourishing and influential Presbyterian church.

*Two new Churches organized.—Interesting facts connected with one of them.*

Since coming to this field, I have organized two other churches in Williams county. One in Florence township, composed of seven members, one ruling elder, and one deacon. Since its organization I administered the Lord's Supper there, and had much encouragement to hope, that the Lord would smile on this little vine in the wilderness, and water it with abundant showers of his grace. At that time four were added to the little number of disciples on examination, one of whom was previously a member of the paganized Church of Rome. Having renounced the errors of Popery, she made a public profession of her faith in Christ, and received the ordinance of baptism in its significant simplicity, unincumbered with priestly additions. This church now numbers eleven members, and has the prospect of six or eight additions soon.

The other church is about eight miles east of Florence church, near the St. Joseph's River, in an entirely new settlement. It is called West Bethesda, and is composed of twenty-two members, with three ruling elders. This is a very interesting church. It embraces ten heads of families, and these families consist of seventy members, and all, or nearly all, the children of the church. They are all related to each other, and we trust will all ultimately be made partakers of the blessings of God's gracious covenant. These families are all from one church in the eastern part of this state, and were under the pastoral care of a venerable servant of God, in our own much loved church; and have all except one family moved, and settled together in the same neighborhood, within the last fifteen months. And, what is to me a



most interesting and encouraging circumstance in their history, is, that they have regularly, since coming to the woods, met on the Sabbath for religious exercises. They had also appointed one of their number, having heard of your Missionary, to visit and solicit him to preach for them; and now regard it as an answer to their prayers, that in the providence of God I was sent to them the week before their messenger was to have left home. A people thus engaged, and feeling so strongly their obligation to God, *He will bless*. Such a people are not easily drawn aside from the good and the right way, by those who are ever ready to entice them, and who make very plausible pretensions. Such enticements have been presented to them; but they are too well acquainted with the doctrines of our church, to regard in any other light than as *insincere*, the favorite declaration of some of these men: "Oh, there is no difference."

The calls for preaching are multiplying, and there are good prospects of other organizations, as soon as I can find time and the state of the roads will permit me, to visit and bring together those who are scattered in different sections of this wide field. I have been cordially received wherever I have been; and the utmost anxiety has been manifested by all classes to hear preached the plain truths of God's word.

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FROM A MISSIONARY IN HARDIN COUNTY.

*An encouraging state of things.*

\* \* \* We have had unusually interesting prayer-meetings all the past winter. More engagedness has been manifest among Christians. The congregations have been unusually large, solemn, and attentive; and I think there has been evidence of the gracious presence of the Holy Spirit. Our church is increasing in strength and influence, and will be able soon, with God's blessing, to sustain the ministry without aid from the Board. Among the additions to our church during the past year, a goodly number have been young persons. In a word, we are greatly encouraged with the prospects for good in this field.

FROM A MISSIONARY IN MORROW COUNTY.

*Prospects encouraging.*

.... Our prospects in the church at C—— during the past year have been very encouraging. Our house of worship is now neatly finished, and our congregations have been constantly on the increase. But nothing so directly encourages our hearts, as the evidence which we have had of God's gracious presence during the year, and the hope that he will not forsake us. His presence has been manifested, not in the great and strong wind, nor in the earthquake or the fire, but in the still, small voice, graciously leading sinners to himself. At our first sacramental season in May, *eleven* were added to the church, on the profession of their faith, six of whom were baptized. At our last two sacramental seasons, *ten* were received on examination; and I have conversed with some eight or ten more, some, or all of whom, we trust, will unite with us soon, as most of them entertain a hope of an interest in Christ. This church have expressed a determination to make an effort to procure my labors for the whole of my time, after the close of the present year.

We have had some solemn meetings at my other church, and I trust some hopeful conversions to God.

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**Kentucky.**

FROM A MISSIONARY IN CRUTTENDEN COUNTY.

*More preaching needed.--The people anxious to hear.*

.... There is great need for the preaching of the Gospel in its purity in this section of country; the people are ready to hear. Indeed, the fields are white to the harvest, and were there a sufficient number of laborers of the right kind, the ingathering would be abundant. The general tendency of the community is decidedly more in favor of religion than formerly, and sound Presbyterianism is rapidly looking up. The people in general are becoming more and more in favor of the many institutions for spreading the Gospel. There is but little wealth in the churches here,

but there is an increasing disposition to do what they can.

### Virginia.

FROM A MISSIONARY IN WESTERN VIRGINIA.

#### *An Incident.—God's design in it explained.*

Some time last June I met with a young man who was teaching a small school at T—— C——. He was very thoughtless as to religious matters, and professed to be a Universalist. He was, however, very kind and sociable towards me. When I was about leaving him, he insisted on my making an appointment in the neighborhood where he was teaching, for preaching the following week. I was not disposed to do so, because I knew no one in the neighborhood, and was at the time very unwell. I therefore begged to be excused from complying with his request; but he was not to be put off: he insisted, and I at last consented, although it would add forty miles to my week's ride. I accordingly went at the time appointed, called at his boarding house, and found he had forgotten to have my appointment published, and had even forgotten my name. I felt disappointed and grieved, and was led to inquire, for what Providence had sent me there? I became, however, acquainted with some of the neighbors, who received me very hospitably. One of them invited me to make an appointment at his house, in the course of a few weeks. I did so, and met a very good and attentive congregation. While engaged in preaching, I noticed one man in the congregation who seemed more serious, intelligent and attentive than the rest. After sermon, he gave me a very cordial invitation to accompany him home, which I did. He seemed very

much concerned about his soul's salvation, and to be in earnest in asking the way to Zion. He kept me up several hours after his family had retired, conversing about the interests of his soul. That man is now, so far as we can judge, an humble Christian. He has united himself with the church, and was recently ordained a ruling Elder. He is a man of wealth and influence in his neighborhood, and has expressed to me his determination to establish a Sabbath school in his neighborhood, and to furnish a library, at his own expense, if necessary. He promises to be, in every way, a useful workman in the Lord's vineyard. God's Providence is now explained to me.

### Maryland.

FROM A MISSIONARY IN ANNE ARUNDEL COUNTY.

#### *Interesting Conversions. Value of Sabbath Schools.*

.... Since my ordination here, five months ago, we have had some very interesting conversions. Four of the teachers in the Sabbath school have become members of the church within that period, and another person was brought to the church by the solicitations of her children, who were scholars in the school, and has been, I trust, brought to the knowledge of Jesus. Indeed we feel, that under God, our great encouragement at present is in the Sabbath school. It has grown within a year from *twenty-five* scholars, to *one hundred and fifty*. Teachers have multiplied in proportion, and the interest in the schools remains unabated. We feel encouraged by all that God has done for us, to hope and pray that he may do yet greater and mightier things.

## Mission Rooms, Philadelphia, May, 1848.

### ACKNOWLEDGMENT.

We thankfully acknowledge, through the Rev. Dr. Yeomans, the receipt of a bond for *one thousand dollars*, given to Alexander Montgomery, Esq.,

of Danville, Pa., and by Mr. Montgomery transferred as a donation to the Board of Missions. For this valuable and seasonable donation, the liberal donor will please accept the thanks of the Board.

WILLIAM A. McDOWELL, Cor. Sec'y.

## RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN MARCH, 1848.

SYNOD OF ALBANY. *Pby. of Troy.*

NOTE.—\$62 acknowledged in January receipts, in March Chronicle, as from Stillwater ch, *Pby of Newton, N. J.*, should have been from Stillwater ch, in this *Pby.*

*Pby. of Albany.*

Northampton ch 4 00

SYNOD OF BUFFALO. *Pby. of Steuben.*

Sparta ch 20 00

*Pby of Buffalo City.*

Rochester ch 20 00

SYNOD OF NEW-YORK. *Pby. of North River.*

Matteawan ch 72 00

*Pby. of Bedford.*

South Salem ch Fem Miss Soc 17; Bedford ch do do 8 41 25 41

*Pby. of New-York.*

Tariffville ch 13 09; Wallabout ch 12 45; Rutgers st ch 189; do a gentleman through Rev Dr Krebs 20; do Fem Dom Miss Soc add'l 50 ets; University Place ch New-York, ladies 120 75; Jamaica ch 89 22 445 01

*2d Pby. of New York.*

West Farms ch 10 20

SYNOD OF NEW JERSEY. *Pby. of New-Brunswick.*

Lawrence ch 38; Dutch Neck ch 7; Nottingham ch 10 55 00

*Pby. of West Jersey.*

Columbus ch 83

*Pby. of Susquehanna.*

Silver Lake ch 4 00

*Pby of Luzerne.*

Tamaqua ch 5 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Central ch Philad John V Cowell 10, Jas Boyles 10, F N Buck 50, R B Potter 10, J S 15, James Wray 10; Second ch Philad Mrs Torbet 5; Tenth ch Philad Moses Johnson 25; Seventh ch Philad 144 82; North ch Philad 246 25 526 07

*2d Pby. of Philadelphia.*

Richmond ch mon coll 20; Frankford ch 25 45 00

*Pby. of Newcastle.*

Head of Christiana ch 15 00

*Pby. of Donegal.*

Donegal ch Mrs Rachel Brown 2, Mr S S Patterson 5; Rev N Dodge 3, Mr Jas A Patterson 2, Col James Patterson 3, coll 7 22 00

*Pby. of Baltimore.*

Franklinville ch 10; Second ch Balt sup of Dr L W Green 25; Third ch Balt 113; Monokin ch 44 62; Wicomico ch 8 52 201 14

*Pby. of Carlisle.*

Joseph Woods of Dickinson Cong 30; Big Spring ch, Newville Pa 8; Bedford Cong James Rea 4; J F Loy 1 43 00

*Pby. of Huntingdon.*

David Stewart Colerain Forges Pa 10; Little Valley cong Pa add'l 12 22 00

SYNOD OF VIRGINIA. *Pby. of Greenbrier.*

Kanawha Salines ch 15 00

SYNOD OF N. CAROLINA. *Pby of Fayetteville.*

Wilmington ch 39 25; through James Martine treasurer of *Pby* from the following chs viz—Grove ch Dupline 12 50, coll at *Pby* 7 35, Laurel Hill ch 23 93, Shiloh ch 3; Union ch Duplin, 2 15; Mount Hareb ch 11 50, Bethesda ch 6 88, Beth Car ch 2 81, Black River Chapel, 21 38, Bluff ch 29 16, Long st ch 6 53, Cypress ch 8, Antioch ch 7 25, Hopewell Mt William and Rocky Pt chs 14 90, Centre ch 10, Sardis ch 9, Union ch Moore city 5 220 64

SYNOD OF S. CAROLINA. *Pby of Harmony.*

Cheraw Presb ch 40 00

## MISCELLANEOUS.

X & Z 1000; bequest of Samuel McLanahan dec'd late a member of the Presb ch of Greenville Pa 20; bequest of Thos Lindsay sen dec'd late of St Charles co Mo 500; First Presb ch Newburyport Mass 100; a Friend 1000; Newark 3d ch N J 12; a Friend to Missions 1 2633 00

Total 4,444 30

WM D. SNYDER, Treasurer.

RECEIVED FOR THE CHURCH EXTENSION FUND,  
IN MARCH, 1848.

From New Philad ch Ind 5 00  
From "X and Z" 1000 00  
From a member of the 1st ch, Baltimore 15 00  
From Troy ch, N Y, "a friend" 1 00  
From Newcastle ch, Del, J Couper 10 00

Total \$1031 00



## RECEIPTS IN THE TREASURY AT PITTSBURG.

IN MARCH, 1848.

SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>		SYNOD OF WHEELING. <i>Pby. of Washington.</i>	
2d ch Pittsburg Sah Sch male class No 3	11 14	Cross Creek ch 102. 30; Washington ch 105 31; Upper Ten Mile ch 35 28; Upper Buffalo ch 43; Ladies Miss Soc of Washington 17 37	304 26
<i>Pby. of Beaver.</i>		<i>Pby. of Steubenville.</i>	
Bethlehem ch in part	10 00	Cross Creek ch	16 45
<i>Pby. of Redstone.</i>		<i>Pby. of St. Clairsville.</i>	
Dunlap's Creek ch 5 50; McClellandtown ch 2 82; Greensburg ch 6; Tyrone ch 24 12	38 44	Fairview ch	5 00
<i>Pby. of Erie.</i>		SYNOD OF OHIO. <i>Pby. of Richland.</i>	
Meadville ch 20; Gravel Run ch 3 10; Amity ch 5; Mill Creek ch 5 50	33 60	Mansfield ch	12 00
		Total,	\$430 89
		J. D. WILLIAMS, Treasurer.	

## RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN FEBRUARY, 1848.

Franklin, Ohio,	13 00	Rev. J. Withaby Chickasaw Mission,	10 00
Hillsboro'	20 50	A. M. Hopkins Memphis Tenn.	50 00
Hon. J. M. Prestnn,	40 00	Holly Springs Miss. in part,	40 90
	10 00	Rev. L. P. Harris Fort Wayne.	3 00
Springfield, Ohio,	40 00	Mr. R. Taylor Salem, Ky. for hon. member,	50 00
R. H. Fogle,	3 00	Miss Nancy Houston,	50 00
W. Q. Morton in full of hon. member of H. J. Morton and John S. Morton,	60 00	McChord Church Lexington,	316 75
Mr. Dila, Ind.	100	First Church; " "	100 00
Raleigh Pby. West District Tenn.	27 00	Frankfort Ky.	103 43
Macon, "	23 50	Walnut Hill, "	73 25
Somerville, "	16 50	Pisgah, "	74 00
Jackson, "	86 88	J. Van Meter, "	40 00
Denmark, "	14 55		
Mountain Church, "	65 50		
Brownsville, "	50 00		
		Total	\$1382 76
		WM. GARVIN, Treasurer.	

## FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors forever, to and for the uses, and under the direction of the said Board of Missions of the General assembly, according to the provisions of their charter.





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